

Rahat Al-Quloob



The mausoleum of Hadrat Khaja Fariduddin Ganj Shaker in Pakpatam

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Preface

This is a very old book which is well known by the title of *Rahatul-Quloob* in Persian and Urdu language and this book was translated from Persian language into Urdu language and it was published in the year 1911 A.D. by Mulla Wahidi. So it was published 102 years ago. This translation of the most ancient and celebrated Persian book about Sufi'ism will, I hope,

be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details and sayings of the great Sufi Saint and Sufi master Baba Fairduddin Ganj Shaker are added in this book by his disciple and caliph Khwaja Nizamuddin Auliya in the year 656 Hegira. And also in this book there are some great achievements which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 8,00 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of so many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign land so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al- din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great saint Hadrat Khaja Fariduddin Ganj Shaker is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Indian sub-continent, but he was also a great personality who is known for many of his great achievements and miracles so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time and who did many great endeavours for the preaching and propagation of Islam in the above areas with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book *Tadhikra Awliya* (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are

many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

The Biography of Hadrat Khaja Fariduddin Ganj Shaker

In the sub-continent the religion of Islam was spread due to the hard endeavours and tasks by the Sufi personalities. In this region, the presence of these pious personalities is the great gift of Allah. In the Indian sub-continent the Muslims rulers ruled India for about a period of 1000 years. But, during this period there was severe obstacles in this way from the forces of the Indian culture against the preaching and propagation of the mission work of the Sufi saints, but their efforts and endeavours were not able to get the successful results to stop the door of Islam in the Indian sub-continent.

Professor H. A. R. Gibb, who wrote his opinion which is as follows. "That there were many situations which were coming in the history of Islam to stop its Islamic culture severally but there was no success for it. Its main reason of its success was that at that time there was help from the styles of Sufi masters which was helped the movement in this matter and it will give them much power and energy to it that all forces were not successful in this matter."

The hands of Sufi masters have been always busy to check and help the pulse and mind of the Muslim community. They were also trying hard to stop the waves of the materialism and mental confusion, and in this way they have done great work in this matter.

There is no doubt that when the pious persons saw the condition of the character and conduct was falling down, then they were trying their best for their endeavours of mental and practical tasks for bringing up the healthy persons in this matter.

When Khaja Bakhtiar Kaki was appointed Khaja Fariduddin Ganj Shaker on the throne of preaching and propagation in Delhi and at that time there were conditions which were prevailing

were very difficult and also there were worse problems. At that time the Sultan of Delhi Altemish died there. Many famous and reputed Mashaiqs (learned persons) were entered in the fields of politics for the worldly gain and benefits. But Baba Farid, who was avoiding all those situations successfully and he was able to did his great endeavours and tasks for the preaching and propagation of Islamic mission successfully there and so all his services and endeavours towards the Islamic mission should be written in the golden words in the history books.

At that time Baba Saheb was seated there on the shrine of Baba Bakhtiar Kaki and when he began thinking that the condition and situation which is not suitable and affecting the work of the teaching and preaching mission work of Islam there in Delhi so he decided to leave Delhi to continue his mission work of Islam in Hansi. Some persons have made objection in this matter and they told him “ His spiritual master was given him this place for teaching and preaching mission work of Islam there.” And this objection which is available in the book *Sairal Auliya* on page number 73. So Baba Saheb said “ His spiritual master who was giving him the greatest blessing of this work and which is not related to any particular place.”

Baba Saheb first went to Hansi city and from there he went to Ajodhan which is an old name of Pakpatam. Where he was trained his disciples under his special pattern of training. Their details are as follows.

1. Sheikh Jamaluddin Hansavi
2. Sheikh Baderuddin Ishaque
3. Sheikh Nizamuddin Auliya
4. Sheikh Ali Ahmed Saber Kalari
5. Sheikh Arif

The above persons were becoming great pious personalities under the special training of Baba Saheb and they were spread throughout the country and they were preached and propagated the religion of Islam in all corners of the country.

Genealogical record

All historians are agreed that his genealogical record is connected with Hadrat Umar Farouq (R.A.) and the details are as follows. His grandfather had three sons and the details are as follows.

1. Sheikh Jamaluddin Sulaiman
2. Sheikh Shoeb
3. Sheikh Ahmed
4. Sheikh Yousuf
5. Sheikh Mohammed
6. Sheikh Shabuddin
7. Sheikh Ahmed alias Farq Shah Badashah of Kabul
8. Sheikh Naseer
9. Mahmud Shah
10. Saman Shah
11. Sheikh Sulaiman
12. Sheikh Masood
13. Sheikh Abdullah Waiz Akbar
14. Sheikh Abul Fatah
15. Sheikh Ishaque
16. Sheikh Ibrahim Shah Balq
17. Khaja Adham
18. Sheikh Sulaiman
19. Sheikh Nasir
20. Sheikh Abdullah
21. Hadrat Umar Farooq (R.A.)

His ancestors

Baba Saheb's grandfather had three sons and the details are as follows. 1.Khaja Jamaluddin Sulaiman 2.Khaja Ahmed. 3. Khaja Saad Haji.

Khaja Jamaluddin Sulaiman, who was the father of Baba Saheb and he was a learned and perfect personality of his time and as well as a pious person. When Khaja Shoeb was residing in Khatwal village and at that time one family was migrated from the suburbs of Kabul and was settled down in the suburbs of Multan in Kot Kadud village and the name of the head of the family was Moulana Wajhiuddin Khajwandi and who was a great learned person and as well as a pious person of his time and his genealogical record was connected with Abbas bin Abed Muttalib and he has one daughter and her name was Qarsam Khatoon. Khaja Shoeb was requested Maulana Wajhiuddin for the marriage of his son Khaja Sulaiman with Qarsam Khatoon and this requested was immediately accepted by him and in this way the marriage ceremony was celebrated.

As per reference from the biographies of authors Qarsam Khatoon was a very pious lady and who was very much interested in worship like Khaja Sulaiman. It was recorded in the books that she was used to busying all night in the worship of Allah and for this reason, she has secured the position and status of Velayat (saintliness) due to her very much worship.

Khaja Nizamuddin Auliya said, “ One night she was busy in the Tahaj'jud (supererogatory prayer in the early hours of the morning) prayer and at that time one thief was entered into the house and upon the sight of Qarsam Khatoon the thief was lost his eyesight immediately. Upon this, the thief was began weeping and said, “ Due to the pious lady's curse and he was losing his eyesight and to whom he will promise that if he will

get back his eyesight then he never commit theft again during his whole life period.”

There was very much effect upon the pious lady Qarsam Khatoon due to the weeping of the thief and for his request for the pardon. So for this reason, she has prayed Allah for the recovery of the eyesight of the thief. Due to the kind grace of Allah the thief was recovered back his eyesight immediately on the spot and, for this reason, he was falling down at the feet of the pious lady and he requested her to forgive him in this matter and upon her pardon, he left from her house.

Next day the thief was visited Qarsam Khatoon along with his family members and was accepted the religion of Islam. Qarsam Khatoon named him Abdullah and upon entering into the fold of Islam, he was doing hard endeavours and tough tasks and for this reason he was getting the status of Velayat (saintliness) due to the kind grace of Allah. The family of Khaja Shoeb was awarded him the title '*Chavle Sheikh*' and after that the village Khatwal was becoming famous and well known by the name of '*Chavle Sheikh*' village.

Allah was granted Khaja Shoeb and Khaja Sulaiman three sons and one daughter and their details are as follows.

1. Azizuddin
2. Baba Farid Ganj Shaker
3. Najibudddin Mutwakil
4. Bibi Hagera alias Jamil Khatoon who was the mother of Sheikh Alauddin Ali Ahmed Saberi Kailari

Early education

Still Baba Saheb was in his young age, then his father died so, for this reason, the responsibility for education and training of Baba Saheb was falling on his mother. As she was possessed great position in the knowledge. She was trained and was given

an education to his dear son Baba Saheb with care and much attention. Baba Saheb completed his early education in Khatwal village and he was a hard working student and a genius one so for this reason once he will study his lesson then he will never forget it.

Since his early age, he was possessed higher character and conduct and he has never played and lived in the company of mischievous and bad conduct boys. Due to the effect of his mother's training, he has started prayers since his childhood period and he was punctual in this matter. At the age of seven years he was completing his early religious books in the Khatwal village so for this reason his mother was worried in this matter as there was no learned person was not available in the village who can teach him the current knowledge. At that time, Multan city was a famous learning center of Islamic knowledge and wisdom and there were available so many great learned personalities there so, for this reason, Baba Saheb's mother was sent him to Multan city for his further education purpose there.

Stay in Multan

Upon reaching Multan city he was settled down in one mosque and this mosque was located in a caravan, lodge and in that mosque famous and a great learned person Minhajuddin who used to teach the students in the mosque there. Baba Saheb took teaching lessons from him in the Islamic knowledges and within a period of three years he was completed the following knowledges.

1. Exegesis of the Quran
2. Hadith (The sayings of the prophet)
3. Basic
- 4 Rhetoric
5. Philosophy

6. Logic

7. Mathematics

8. Astronomy

As per tradition, it is known that he was memorizing the Holy Quran in the above mosque and some other authors of the biographies, says he was memorizing the Holy Quran in Khatwal village.

In that mosque, one day Baba Saheb was studying the famous Fiqa (Islamic law) book *Nafe* and at that time Khaja Bakhtiar Kaki was coming there and found him busy with the study of the above book so he was asked him “ Oh: boy what you are reading?” and he was replied him that “ He was reading the book *Nafe*. So the Sheikh was asked again him whether any gain from it. Upon looking the Sheikh, there was a strange condition which prevailed upon him so he put his head on his feet and told him “ Oh: Sheikh there will effect of the chemical reaction from his eyesight for him”. So for this reason, Baba Saheb attached himself with the great Sheikh of his time in India. During his whole period of stay in Multan, Baba Saheb was greatly benefitted in the company of Khaja Bakhtiyar Kaki and upon the Shaikh’s departure from Multan to Delhi, he was also going to Delhi along with him. After the journey of some miles, the Sheikh told him as follows.

“ My dear, spent some more time in the learning of knowledge of Zaheri (manifest) and upon its completion come to see him and by the will of Allah he will reach to his destination.”

Baba Saheb was followed the instruction of his Sheikh and upon completion of the education at Multan, he was visiting the following places 1. Qandhar 2. Ghazni 3. Baghdad 4. Sewastan 5. Badakshan, for the learning of knowledge for a

period of five years and then he was reaching Delhi and visited the Shaikh's residence.

The Shaikh told him, "Well, he completed his work and come to see him." In some books it is mentioned that Baba Saheb was coming to Delhi and become the disciple of Khaja Bakhtiyar Kaki and Baba Saheb was mentioned in his book *Fawad-al Salkin* the event of his Bait (pledge) which is as follows.

"When this lower status person and servants of the Sufi masters was touched the feet of Sheikh Bakhtiyar Kaki then the Sheikh was placed, his Turkey cap on his head and on that occasion the following persons were present at the meeting place.

1. Qazi Hameeduddin Nagori
2. Moulana Alauddin Kirmani
3. Syed Noorddin Mubarak
4. Sheikh Nizamuddin al-Muva'id
5. Moulana Shamsuddin Turk
6. Sheikh Mahmud Muza Douz

And also many other Darwesh persons were present in that meeting place. The Sheikh told following words which are as follows.

"Farid : the teacher should possess such power of the batany (innermost) that he should clear the filth of the chest of Murid (disciple) with the spiritual power within a minute at the time of his Bait (pledge) and he should divert his attention towards Allah. If the Murshid (spiritual master) does not possess such power, then both the Murshid (spiritual master) and disciple are in the desert of the darkness."

Some authors as per their own thinking were mentioned that the Sheikh was taken Baba Saheb's pledge in Multan but when

he comes back to Delhi upon the completion of his tourism and education, then at that time he was awarded him the Turkey cap and put it on his head and included him among his disciples.

Baba Saheb was observed that due to very much movement of the persons in Delhi he was feeling no peace of mind with him there so he was obtained permission from his spiritual master and went to Hansi city and but he was used to visiting Delhi to see his spiritual master.

Once Baba Saheb visited Delhi and found Hadrat Khaja Moinuddin Ajmari was there so, for this reason, he was greatly benefitted by his attention and care in Delhi. As per reference from the book *Sair Arifain* in which it was mentioned that Hadrat Khwaja Ajmeri was greatly impressed by Baba Saheb's interest and attention as well as his spiritual capacity so, for this reason, he told Baba Saheb's spiritual master and his disciple and caliph Hadrat Bakhtiar Kaki which is as follows.

“Baba Bakhtiar : he is a great falcon of Islam, whose residence is on Sidartul Muntaha (The heavenly tree beyond which even angel Gabriel can not advance) and he is the lamp of the Sufi and Darwesh persons.”

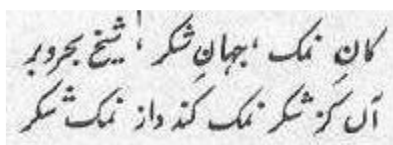
Ganj Shaker

Regarding the meaning of Ganj (treasure) Shaker (sugar), there are different opinions are available by the different writers on this matter. Here only three traditions are added in this book. The Sheikh's title 'Ganj Shaker' in modern literal terminology can be translated as sugar bank.

As per reference from the history book of *Farista* that Baba Saheb's mother who was used to train him for regular prayer in the childhood period so she used to put sugar packet under the prayer mat. And she used to tell him that the boys who will pray will find daily the sugar packet under the prayer mats. One day

it happened that she forget to put the sugar packet under the prayer mat so for this reason she was worried about this matter and she asked him “ Masood have you prayed today?.” Baba Saheb replied her “ He was praying and found the sugar and eat it.” Upon listening Baba Saheb’s reply, she was surprised and she was thought that there was help for him from the invisible source to encourage him in this matter and so from that time she began calling her son Masood as Gunj Shaker.

As per references from the book *Aqbar Aqtiaar*, *Qazinatial Asfia* and *Gulzar Abarar*, wherein it was mentioned one event which is as follows. One merchant was going to Delhi from Multan carrying sugar on his cart and at Ajodhan Baba Saheb was standing there and asked the merchant what he was carrying on his cart.?, The merchant told him falsely that he was carrying salt on his cart to avoid him. Baba Saheb told him “Yes, it may be salty.” Upon reaching Delhi the merchant found that in all bags there was salt instead of sugar and for this reason he was worried and upset in this matter for his great loss and he come back to see Baba Saheb in Ajodhan and was requested him to forgive him for his mistake. Baba Saheb told him “Not to say false in the future, which is a very bad thing.” Again Baba Saheb told him, “ If there was sugar in the bags, then by the grace of Allah sugar will be available him.” The merchant was repented in this matter and find sugar in the bags while reaching back to Delhi city. This event was described by Bairam Khan Khane Khanan in his Persian couplet and which is as follows.



کان نمک جهان شکر شیخ مجرب
آن کز شکر نمک کند داز نمک شکر

Once Baba Saheb observed three days fasting as per instruction of his spiritual master and on the third day he was breaking the fast with breads brought by somebody and he thought the breads were sent by an invisible source from Allah but soon he was vomited all the food. After this event he went to see his spiritual master and explained the details so the spiritual master told him “ The breads were brought to him by a liquor drinker and gambler. There was help from Allah in this matter that his stomach did not accept that food so keep fast again and break the fast with the food which will be available from an invisible source.” So for this reason Baba Saheb kept again fast for three days and he could not get anything to break the fast. In the night due to hunger he kept some small stones in his mouth and by the grace of Allah those small stones were converted into sugar. Upon this event he went to see his spiritual master in this matter and explained him all details and so the Sheikh told him which is as follows.

“ Subahn Allah (Allah be praised) it was from un-seen help from Allah. If Allah wills he will become sweet as sugar and will be well known as Ganj Shaker.”

In this matter Jafer Qasimi was writing a great thing that “He was well known as Ganj Shaker as his nature was very sweet.”

Upon becoming the caliph of his Sheikh he was granted permission from his Sheikh and he went to Hansi for the teaching and preaching and Islamic mission work there for the service of the mankind. Upon reaching Hansi in a few days, he has seen in his dream that his spiritual master left the world so upon waking up he went to Delhi., In Delhi he was found that his spiritual master was left the following things for him with Qazi Hameeduddin Nagori.

1. Saintly dress.
2. Staff.
3. Sandals.
4. Prayer mat.

And also some other relics which were kept for him and the Sheikh before his death was declared Baba Saheb as his spiritual successor.

Baba Saheb visited the mausoleum of his great Sufi master. After that caliph of Sheikh Qutubuddin and other disciple's meeting took place in Delhi and all persons were accepted him the successor of the Sheikh and at that meeting all relics and all other belonging of the Sheikh were awarded to Baba Saheb.

Baba Saheb stayed in the shrine of his Sufi master and he was always used to busy day and night in his worship schedule, there, but he will use to come out only for Friday congregational prayers. One Friday when he was out of the shrine and was found one Darwesh persons at the door who was caught hold of the shirt and told him “ Oh : Sheikh of the world , the people of Hansi city were suffering like a fish due to your separation so be kind in this matter and benefit the people of Hansi with his presence there and help them in this matter.”

After Friday prayer Baba Saheb was declared to leave Delhi for his stay in Hansi so there a was great worry among the people and they have requested him to stay in Delhi so he told the following.

“That his presence is much more required in Hansi than Delhi so for this reason he should go to Hansi.” Upon Baba Saheb's explanation all persons were become silent and he went to Hansi for his mission work there. Baba Saheb was staying at Hansi for a long period and during his stay there the people of Hansi were greatly benefitted by his spiritual personality. In Hansi city there

was one person named as Jamaluddin Hansavi who was trying hard for spiritual endeavours and mystical exercises there and due to innermost help of Baba Saheb he was obtained his final destination and reached higher status and when the large number of people were increased very much so for this reason he left Hansi city while granting his caliphate to Jamaluddin Hansavi and Baba Saheb went towards Ajodhan (Pakpatam) and this area was under severe darkness of Kufar (infidelity) and Shirk (polytheism) at that time.

Baba Saheb in Pakpatm

From Hansi he went to Khatwal village and he was residing there in the service of his mother. There was very much rush of the people towards him, but he was in habit of loneliness so he was worried and upset in this matter and he took permission of his mother to go Ajodhan and left Khatwal village and by visiting many places he was settled down in Pakpatam and at that time this village was very unknown and which was surrounded by jungle areas and in which full of wild animals were there. Around this village and up to other large areas there were villages of non-believers were there. Baba Saheb settled down in this village. One night his spiritual master was given him the instructions in the dream to settle down in this village and to bring the mankind to the right path of Allah. So Baba Saheb was settled down outside of Ajodhan village on its western side under an acacia tree and spread his prayer mat there and was started worshipping of Allah. Near Ajodhan village there is one brooke where Baba Saheb used to go there for ablution and bath and the local people began saying it Pak Lok Ka Patam and they used to respect this place very much and afterwards slowly this village name became famous and well known as Pakpatam in the world.

Opposition

Due to hard task and the endeavours of Baba Saheb there was great progress of Islamic religion in and around Ajodhan village area and for this reason some persons due to their jealousy and mean mentality they began their opposition of Bbaba Saheb and his works in Ajodhan. Among these the Qazi (judge) and the Imam (leader) of the mosque of Ajodhan village were leading this movement. They had complained against Baba Saheb with government representatives and also they began opposing against the Sama (ecstasy) meetings of Baba Saheb. Baba Saheb due to his higher thinking he did not care the activities and movements against himself and for this reason he did not care and not paid any attention in this matter. Due to not caring of the activities by Baba Saheb the Qazi (judge) was becoming very angry and upset in this matter and he began new conspiracies against Baba Saheb. He was trying to get Fatwa (legal opinion) against Baba Saheb from the learned persons of Multan. He wrote his letters to the learned persons of Multan that there is one learned person is here who listens Qawwali (chorister) and organized Sama (ecstasy) meetings and he asked their Fatwa (legal opinion) in this matter. The learned persons were asked the Qazi (judge) the name of that person in this matter so he was informed Baba Saheb's name. Upon receiving the Baba Saheb's name they were refused to issue a Fatwa (legal opinion) against Baba Saheb and they have informed him that "He was written the name of a great Darwesh person who is a perfect follower of the Islamic Shariah (law) and we are helpless in this matter to pass any Fatwa (legal opinion) against him for this reason."

Upon the result of above plot the Qazi (judge) was very much upset and angry in this matter so he tried his another plot to kill

Baba Saheb with a help of one greedy and tramp person and who was un-lawful Qalender (dauntless) person. So that person was visited Baba Saheb's resident while hiding a sharp dagger under his waist to kill him. At that time Baba Saheb was busy in the worship of Allah and he was in prostration and with him only Khaja Nizamuddin Auliya was present there. In prostration Baba Sheb told him "Is there any person is there?. The leader of Sufi persons replied him " Here his slave Nizamuddin is present alone here." Baba Saheb told him " There is one Qalendar (dauntless) in the shrine building is present who is wearing white earrings in his ears." So Nizamuddin answered him "Yes". In this matter, then Baba Saheb told him "In his waist there is dagger is hidden and he comes to kill him so asked him not to spoil his next world and to leave the shrine building." Due to this conversation there was severe terror on the Qalender (dauntless) and he ran from there immediately and went to see the Qazi (judge) and told him which is as follows " He could not able to kill such a great pious man of Allah."

Then the Qazi (judge) started his new scheme of conspiracy against Baba Saheb with the help of Partwari (village revenue officer) and the Patwari started to cause hardships to the sons of Baba Saheb. When the atrocities were reached to the high level so the Baba Saheb's sons complained about Patwari with Baba Saheb so he came into the position of Jalal (majesty) and put his staff on the earth: and told "He will not disturb you." At that time sever pain in the stomach of the Patwari was started and he began thinking his atrocities on the sons of Baba Saheb. So he asked the persons to take him to Baba Saheb so the person took him while putting him in his cot but he was dying on the way. Due, to help of Allah all conspiracies of the Qazi (judge) were

become failure and all his enemies and opposite persons were gone in the darkness and they were stopped their activities.

Training of the disciples

One day Khaja Jamaluddin Hansavi brought from jungle one local fruit of dela (tenti) which is found usually in Rajasthan and North India and its tree is called Karil.



This fruit is available in the market during summers. Khaja Ishauqe brought firewood from the jungle. And Khaja Nizamuddin was put the dela (tenti) fruits in the boiling water on the firewood. By chance at that time there was no salt available in the public kitchen to put into the dela (tenti) fruits so Khaja Nizamuddin went to the shopkeeper and brought some salt on credit basis from there.

Upon arrangement of the food on the eating cloth all Darwesh were present there so Sheikh started eating the food with supplication and put his first morsel in his mouth, but immediately he put back it on the eating cloth and told the Darwesh persons “It is heavy morsel and there is doubt in this matter,?” Upon hearing this Khaja Nizamuddin stood and with great respect he was explaining him that the firewood was brought from the jungle by Moulana Baderuddin Ishauqe and dela (tenti) fruits were brought by Jalamuddin and the water was brought there by Husamuddin and he was boiling the fruit on the firewood so he could not know how the morsel was

becoming heavy in this matter?. After one minute of silence the Sheikh asked him “ From where the salt was coming there.?” Upon hearing this Khaja Nizamuddin was surprised at this matter and while folding his two hands, he was told “ His honour his personality which knows all revelation that it was his mistake that the dela (tent) fruits are sour in nature, so for this reason it will be difficult to eatable them so for this reason he was brought the salt from the shopkeeper on the credit basis.” Upon hearing this Sheikh told him to distribute the food among the beggars and advised him which is as follows.

“ Nizamuddin : it is better condition of Faqa (hunger) for the Darwesh person than borrowing food for the soul’s pleasure by the purchasing food on credit.” So Khaja Nizamuddin determined in heart that he will not borrow loan from others. So the Sheikh revealed in this matter and said that “There will be no such situation of the loan which will arise for him in the future.”

For the removal of the poverty

When persons used to visit him to solve problems of the world and hereafter, then in that situation he will ask them to refer their problem in the light of Quran and Sunnah (practice) of the Allah’s last prophet. Generally, he used to instruct them patience in this matter with regular prayers to solve their difficulties and problems. One day a person come there to visit him and told him “ Oh: Sheikh, he is a very poor person and always he is passing through starvation so please pray in this matter for him.” So he advised him to recite Sura (verse) Juma from the Quran before sleeping on a daily basis in the house for this matter.”

A letter of Sultan Balbon

One day a needy person visited Baba Saheb in Pakpatam and he requested him “ Oh: Shaikh to write a letter to the Sultan of Delhi Balbon so that his work will be completed there.” So Sheikh told him that all works are done by Allah only so he will pray for him in this matter and but that person insisted him in this matter to write a letter to the Sultan of Delhi. So Sheikh wrote his letter in Persian and its translation is as follows.

“ That he was presented this person’s need in the presence of Allah and sent this man before him. So if he will reward him something which will be deemed the thing from Allah and this man will be grateful for him, but if he do not reward anything to him then it will be deemed that it is from Allah but also, his position will become as helpless in this matter.”

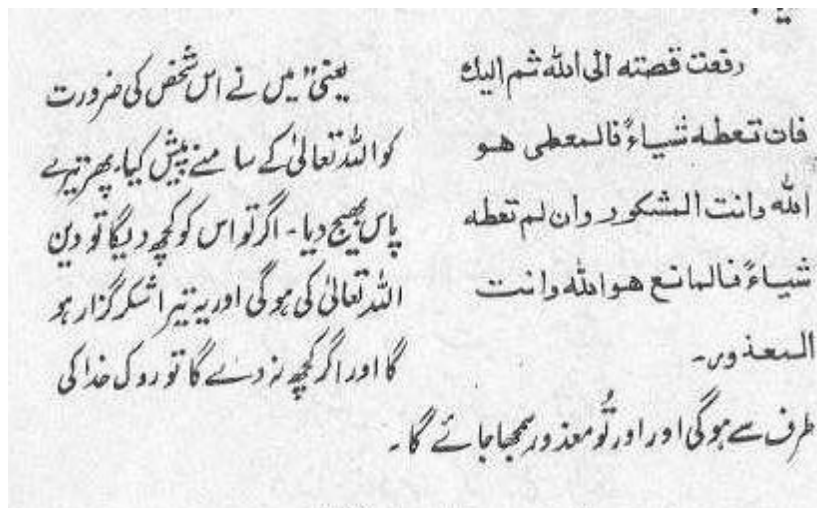
His connection with Bhaul Haque Zikeria Multani

There was very much love and affection between Baba Saheb and great Sheikh of Islam Bhaul Haque Zikeria Multani who was a Ghouth (one who redresses another’s grievance) of his time. When Baba Saheb used to write letters addressed to him, then he will write him as the Sheikh of Islam Bahaul Haque. Once some persons asked him why he used to write as the Sheikh of Islam Bahul Haque so he replied in this matter that he was found his name as the Sheikh of Islam on the tablet as per reference from the book *Sair al-Aulia* on the page number 82.

Once Sheikh of Islam Bahaul Haque wrote him that there is a love affair between us so the Sheikh replied in his letter that there is love between us, but there is no affair in this matter as per reference from the book *Sair-Arifian* on the page number 54.

To follow the path of the pious persons

Sheikh Badruddin was his fellow disciple and in Delhi Nizamuddin Kharitadar was constructed one building for him and in which there were arrangements of amenities and many facilities were available for him in that building. Once Nizamuddin was involved in the theft of huge amount from the royal treasury. So for this reason, there was disturbing to Sheikh Badruddin in this matter so he wrote one sad letter to the Sheikh and he explained to him the details of the problem and all its aspects and the situation and requested him for his prayer to help him in this matter and the copy of his request in Persian is as follows.



The Sheikh sent his reply letter which is as follows.

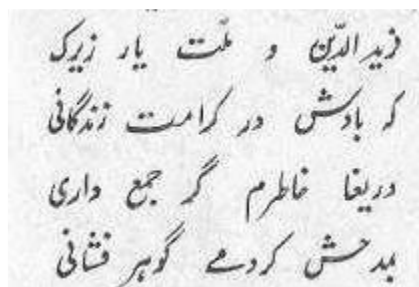
“Dear brother: He got your letter and able to know all details about it. One who will not follow the path of his pious person will come across such situation and problems of sad things in this matter. Among our holy, pious personalities, nobody never constructed the shrine buildings for themselves and they sit in them as per reference from the book *Sairal Arifian* on the page number 51.

Interest for the ecstasy(Sama)

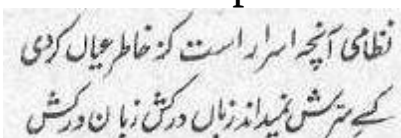
One day the Sheikh was desired to listen to Sama (ecstasy) and by chance there were no Qawwals (choristers) were available there at that time. The Sheikh was asked Badruddin Ishaque to read the letter which was sent by Qazi Hamiduddin Nagori. Moulana stood and began reading the letter for him and in that letter after Hamd (praise of Allah) and Naat (encomium on the holy prophet), it was written as follows.

1. Faqir (beggar)
2. Haqir (low)
3. Nahif (weak)
4. Zaif (old person)
5. Darwesh person
6. Humble servant

Upon hearing the following couplets of the Persian poetry from the letter, there was some change on the condition of the Sheikh and the situation of the ecstasy (Sama) was prevailed upon him.



On another day, there was the desire for ecstasy (Sama) for him so he began reading one line of poetry of Maulana Nizami and he was continuing its recitation for the whole day and night and he also repeated the same couplet for the next day also.



One day there were discussions in favour and its opposition of ecstasy (Sama) so the Sheikh said the following phrase at that time.

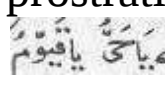
“ Subhan Allah, if somebody will die by its fire and others are still in the condition of the disparity to accept this matter.”

Once he was told “ The ecstasy (Sama) is good for such persons who should drown themselves into such condition that if there will be 100,000 swords on their heads and if there will be 1000 angels come down there and they say something in their ears, then they will ignore the same as per reference from the book *Rahatal Qaloob* on the page number 12.

Death

In the last days of the month of Zil-Hajj in the Hegira Islamic calendar year 663 his illness was becoming severally worse and for this reason there were hysterics of unconsciousness which prevailed on him and despite of this serious ill health condition he did not miss his five congregational prayers as well as supererogatory prayers and also he was performed all his daily recitals and practices.

On the fourth, Muherram one of his sincere old person whose name was Syed Mohammed Kirman came to see him and asked about the health condition with him and at that time Baba Saheb was inside of his room and it was locked from inside of it. On the outside of, the room his sons and disciples were discussing about his succession. When these persons saw Syed Kirman and asked him not to enter into Baba Saheb's room as his health condition is not good. Syed Kirman stood on the outside of the door and he was beginning to think that he comes from Delhi to visit him and why there will be objected if they allow him to touch the feet of the Sheikh. At last Syed Kirman

lost his control on him and he was entered into the room and was put his head on the feet of the Sheikh so he was opened his eyes and was asking him how he is?. Syed Kirman told him “Due to his prayer he is well and he was just arriving here.” After Syed Kirman conveyed salam from all learned persons from Delhi and at last he was conveyed salam of Khaja Nizamuddin Auliya. When he did hear the name of Khaja Nizamuddin then he was becoming happy in this matter and asked how he is there?. Syed Kirman told him “He always reminds him there.” So the Sheikh was much happier in this matter and asked Moulana Baderuddin Ishauqe to send all relics which he was getting from the chain of the Sufi masters and all these things to be sent to Khaja Nizamuddin Badayuni as there is the right of him over these things. After Magharib (sunset) prayer his health condition was becoming worse again. He prayed the Eisa (night) prayer in congregation and he was becoming un-conscious again. Upon becoming conscious, he was asked whether he was praying Eisa (night) prayer? And he was replied that “Yes, he was prayed”. He was told that he will pray again the Eisa (night) prayer and he was becoming un-conscious again. Upon becoming conscious, he was asked again, whether he was praying Eisa (night) prayer or not?. So he was told that he was prayed two times. He was told “He want to pray again because he do not know whether he will not get the chance to pray again.? ” By saying this he was performing ablution and was performed Eisa (night) prayer with Witer (supererogatory) prayer and renewed his ablution and went into the condition of prostration and said in loud noise “Ya Haiul Ya Qayyum () and left this mortal world. Some minutes before his death, he was asked whether Nizamuddin was coming there or not? And he was told “No”. The Sheikh was told “He was also

not present at the time of death of his spiritual master and he was there in Hansi.”

When Khaja Nizamuddin Auliya come to know about the death news of Baba Saheb so he was rushed to Pakpatam and he was there for some period of time and he was constructed tomb over his grave and he was completing the recitation of one whole Quran on each and every brick of the mausoleum building.

Khaja Nizamuddin Auliya's routine in the shrine

He was used to keep open the shrine till midnight for the convenience of the visitors and he was used to spend most part of the night in the worship of Allah. After the sunrise also he was used to busy in worship and meditation (Maraqba). He used to take care for the cleanliness and ablution (Taharat) so he was used to take a bath on a daily basis. After the morning worship, he used to go in prostration for a period of two hours and during this period he was used to pray silently there and some time he was used to recite some poetry in the praise of Allah the Mighty Lord of the worlds. Some time he was used to pray for the grace and forgiveness of the mankind from his deep heart and after this he used to see the visitors till the afternoon. After a short period of rest he will be ready for Zuhar (afternoon) prayer and after this he will pay attention to fulfil the needs of the shrine persons. He will ask each and every person his condition and if there will be any problem with them, then he will try his level best to solve the problem and grievance. Every visitor can reach him easily.

He was resigned to the will of Allah

In Zuhed (mysticism) and Reza (resigned to the will of Allah), there was no example like Baba Saheb. In his last age, he

was used to saying “Allah’s slave Masood obeyed his master sincerely for a period of forty years. Now the present situation is that due to the grace of Allah, there is such condition with him that whatever he thinks in mind, then it will be happening physically and whatever Masood desired was fulfilled by Allah.”

The details of the caliphs of Baba Saheb

There were many caliphs of Baba Saheb and the register of the caliphs was available with Hazrat Jamaluddin Hansavi. Some names of the Baba Saheb’s caliphs are as follows.

1. Hazrat Khaja Sheikh Jamaluddin Hansvi. His year of the birth is 583 Hegira and the year of the grant of the caliphate is the year 634 Hegira at Hansi and his death year is 659 Hegira.

2. Hazrat Sheikh Najibuddin Mutwakil year’s of birth is 571 Hegira and the year of death is 664 Hegira.

3. Hazrat Sheikh Maqsum Alauddin Ahmed Saber Kalari.

His year of birth is 614 Hegira at Herath and the year of the grant of the caliphate and departure to Kalair in 646 Hegira and year of the death is 669 Hegira.

4. Hazrat Sheikh Baderuddin Ishqaue.

The year of meeting with Sheikh is 646 Hegira and the year of the death is 693 Hegira and his grave is situated in Pakpatam.

5. Hazrat Naseeruddin Mutbanna.

His year of birth is 637 Hegira and his grave is situated in Chulina village in the suburbs of Pargana.

6. Hazrat Baderuddin Sulaiman, who was the elder son of Baba Saheb.

His year of birth is 635 Hegira and he was becoming shrine custodian in the year 661 Hegira and his year of the death is 665 Hegira.

The End.

**The biography of Hadrat Khaja
Nizamuddin Auliya**



The mausoleum of Hadrat Khaja Nizamuddin Auliya in Delhi

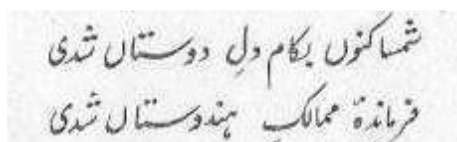
He was perfect in the knowledge of zaheri (manifest) and batani (innermost). His heart which was full with the light of knowledge and he was always interested to read the reliable books of Sufi knowledge and information. He was much interested in the following knowledges and he was followed the knowledge and information on the following subjects of Imam Abu Hanifa.

1. Tafsir (exegesis) of Quran
2. Hadith (sayings of the holy prophet).
3. Rules of speech
4. Fiqa (Islamic law)

His father Hadrat Syed Ahmed bin Danial was migrated from Ghazni, Afghanistan to India and he was settled down in the city of Badayun. Hadrat Nizamuddin Auliya was born in the month of Safar in the Islamic Hegira calendar year 634. When he was

five years old his father was dying and at that time his mother was admitted him in the local school. When he was 18 years old, he was become perfect in all knowledges so in Badayun no teacher was not available there to offer him further education. So he went to Delhi along with his mother and settled down in one room which was under the mosque of Hilal Tastdar.

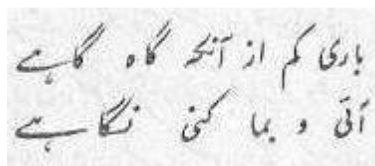
At that time there was one great and famous theologian of Islamic knowledge was there and his name was Khaja Shamsuddin Khuwarzi to whom later Ghiyasuddin Balbon was given him the title of *Shamsul Mulk* and included him among his cabinet ministers. In his praise Tajuddin Sang Reza wrote the following couplet in Persian language.



Before appointment of this post he was used to busy in the teaching and preaching classes of Islamic studies in Delhi. Khaja Nizamuddin Auliya met with him and was become his disciple in Delhi. In his teaching place there was a special room for students studying and in that room only intelligent and extraordinary three students were allowed to study there and other students of ordinary nature of skill were allowed to study outside of the room. During the period of study of Khaja Nizamuddin Auliya and the names of three fortunate students were are as follows.

- 1.Mulla Qutubuddin Naqala
- 2.Mulla Burhanuddin Abdul Baqi
- 3.Khaja Nizamuddin Auliya

When Shaikhul Mulk comes to know Nizamuddin Auliya 's fast learning and natural wisdom so for this reason he began paying his respect among his students. Whenever any student will be absent on any day, then he will use to tell him as follows in joke. “ To tell him what a mistake he was done by him so he was absent.? So that the student cannot commit the same mistake again.” But when Khaja Nizamuddin used to absent, then he will use to remember him and recite some couplets of the Persian poetry.



During his study period he was a neighbour of Sheikh Najibuddin Mutawakil and who was the brother of Khaja Fariduddin and who was master of learned persons of the Delhi center of learning and for this reason Khaja Nizamuddin used to sit in his company and get knowledge from him.

When Khaja Nizamuddin completed his education and training, then he was attained great position and status so he began searching a post to meet his financial needs and he wanted the post of Qazi (judge). One day during his conversation with Sheikh Najibuddin Mutawakil he told him to pray “ For his appointment as Qazi (judge) in some place and so that he can help the mankind to favour them and do justice for them.” But Sheikh Najibuddin did not hear his request. So he told him again in loud noise to pray for his appointment of Qazi (judge) in some place. At this time Sheikh Najibuddin Mutawakil said him,“ Nizamuddin does not become Qazi (judge) but become turn out to be something other and he advised him to see his brother Khaja Fariduddin Ganj Shaker.”

That night Khaja Nizamuddin was staying in Jamia (grand) mosque of Delhi. By chance Muazzin (one who shouts the call to pray) stood on the minaret and recited the following Ayat (verse) before Fajr (morning) prayer.

المرين للذين آمنوا ان تخشع قلوبهم لذكر الله - ا

Upon hearing this Ayat (verse) the condition of the Sheikh was changed. In those days there was great fame for the greatness and miracles of Baba Faird Ganj Shaker. During the meetings of Sheikh Najibuddin Mutawakil, Sheikh Nizamuddin becomes an admirer of Baba Farid and wanted to see him upon hearing the events and endeavours of his life. In the morning without travelling expenses and convenience facilities Sheikh Nizamuddin started his journey towards Ajodan on his feet and he was met Baba Faird on Thursday and upon seeing Baba Saheb recited the following Persian couplet.

اے آتشِ فراقت جانها خراب کرده
سیلابِ اشتیاق دها کباب کرده

Sheikh Nizamuddin wanted to explain Baba Farid, his condition of the eagerness of the heart and sincerity, but due to his fear he could not say anything in this matter.

کل دخیل دهشت

But Baba Faird with great love and affection told him “Welcome and greetings to him and due to the grace of Allah, he will be benefitted greatly by blessings in the both worlds.” Then Sheikh Nizamuddin was getting Qirqa (saintly dress) and he was becoming head of the group of special disciples of the Sheikh of the world.

In those days Baba Saheb was living in poor financial conditions and facing much difficulty in this matter. The

dependants and his sons were used to live in condition of starvation and despite of this fact, nobody in the shrine building was not upset and sad in this matter. There was prevailing of patience and thanks on the faces of all persons. Moulana Baderuddin Ishaque who was expert in extra religious knowledge and who used to bring wood from the jungle for the public kitchen and Moulana Sheikh Jamaluddin used to bring from the jungle dela (tenti) fruits and which are used in preparation of pickles and curries and Moulana Husamuddin Kaboli used to bring the water and cleans the cauldrons. And Sheikh Nizamuddin used to the prepare food in the public kitchen and he used to present all food items before the Sheikh of the world at the time of fast breaking.

One day when all persons were seated at their places and food items were placed before them. Then the Sheikh of the world took one morsel of it and by saying it seems it is heavy and he was put back the morsel in the plate.

Sheikh Nizamuddin says upon hearing of these words, his body was beginning to shiver and he was standing there and said in this matter that, “ Oh helper of the persons, wood, dela fruits and water were brought by Moulana Baderuddin, Moulana Husamuddin and Sheikh Jamaluddin. So I could not know the reason for doubt in this matter and the helper of the persons know all things.”.

The Sheikh of the world said, “ The salt which was used in the food from where it was coming.? Upon hearing this Sheikh Nizamuddin put his head on the ground and he said” Today there was no salt in the shrine so he brought salt on the credit from the grocer and put it in the cauldron.”

The Sheikh of the world said “ It is good that the Darwesh persons should face the condition of starvation, but they should

not take credit from anybody for the pleasure of the soul. Because in between loan and trust there is radical difference and if the loan was not paid then it will be a problem in the neck of the person on the day of judgment.” Then the Sheikh said “ To take away this food from the Darwesh persons and to give it to the needy persons.”

Sheikh Nizamuddin said “ He used to borrow loan some time from the other persons like others.” But from that day he was firmly determined in this matter that he will not borrow loan from other people even in case of great need and necessity.” At that time the Sheikh of the world was giving him that blanket on which he was seated there and he was prayed which is as follows.

“ Oh: the Lord of the worlds, in future do not never made Nizamuddin stand in need for the loan.”

After a long period of time when Sheikh Nizamuddin was become perfect in the following things

1.Service

2.Obedience

then the Sheikh of the world was instructing him to continue the work of preaching and propagation to the mankind and sent him to Delhi in the 659 Hegira Islamic calendar year.

In Delhi the Sheikh was settled down in Gheyaspuri and two persons were there who were in his service and their details are as follows.

1.Sheikh Burhanuddin Gharib,who was buried in Doulatabad.

2.Sheikh Kamaluddin Yaqub who was buried in Pakpatam.

The above two pious personalities who had obtained Qirqa (saintly dress) before other caliphs and they have become perfect and they began busily in the following works.

1.Tahsil Kamal (acquire perfection)

2. Mystical exercise of the soul

In Ghiyaspuri, there was much difficulty of maintenance, in the beginning, period. There have been always in the condition of starvation for a period of four days. Sheikh Nizamuddin and other Darwesh persons used to break their fast with the water. In those days one woman who was a neighbour of the Sheikh, who use to do the work of cotton yarn and obtained some money and with that money she purchased some flour and she was used sent the same to the Sheikh Nizamuddin as her offering.

Then Sheikh said Sheikh Kamaluddin to put the flour in a cauldron and prepared food so that it may use to give to the visiting persons of the shrine. So Sheikh Kamaluddin began the food preparation and at that time suddenly one Darwesh person wearing rags dress was come there and he was requested Sheikh Nizamuddin to present whatever food available there and do not hesitate in this matter.” Then Sheikh told him to take some rest and just now the food will be ready and which will be presented in his presence.” But the Darwesh person said “Present as it is and bring immediately.” Upon hearing this Sheikh was stood and bringing the cauldron by holding in his two hands from the fire place and presented before the Darwesh person. That Darwesh person lifts the cauldron and put it down on the ground and he said, “ Sheikh Fariduddin Ganj Shaker was made the easiness of the blessing of innermost to Sheikh Nizamuddin and he was broken the indigence of his cauldron of zaheri (manifest)” and he said this and vanished away from there.

After this it was used to be happening that many thousand and hundred thousand persons used to come into the presence of Sheikh Nizamuddin Auliya and were become his disciples and will use to obtain saintly dresses (Qirqa) of the caliphates and

will use to get higher status and used to reach the greater positions.

In the book *Khairat Majalis* it is mentioned that one day Moulana Husamuddin Nusrat Khan, Jamaluddin Nusrat Khan and Moulana Nusrat Khan were present in the front of Sheikh Nizamuddin Auliya. Then Sheikh addressed them and said, “One who will observe the fasting during day time and worship in the night time and this is easy work that can be done by the women widows. But one should be busy in the work of Haq (godliness) and for this there is a requirement of a man so one who should seek Allah in this matter and for this reason they will find a way towards the court of Allah. They will be benefited by the wealth of observation of the personality of Allah. Allah does not require the worship and he is free from from the worship.”

Upon this the persons in the meeting were thinking that the Sheikh will speak about any special worship. But Sheikh told “If Allah wills he will mention further details in this matter on any occasion.” So the persons were spent many years of waiting for the details on this matter.

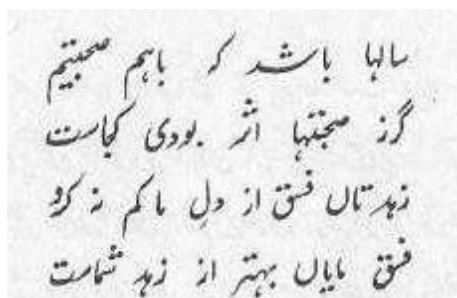
One day when all these persons were present at the Sheikh’s meeting place. At that time Mohammed Kashif, who was the custodian of the Dewan A’am (public hall of audience) of Sultan Alauddin Khilji come over there and sat there with great respect and honour. Then Sheikh asked him “Mohammed Kashif where you have been.?” He said, “He was in the general Diwan (public hall of audience) today Sultan Aladdin Khilji was sent him Rupees 50,000 for the distribution to the mankind.”

Upon hearing this Sheikh addressed Moulana Husamuddin Nusrat Khan and others, “Tell him which is better either this gift amount of the king or to fulfil the convent which he was

done with all of them.? Upon hearing this, all people paid respect to him and they said, “The fulfillment of the convent is better than the paradise. Then what is the value of silver Rupees of 50,000?”.

The Sheikh was called the above three Sheikhs before him and asked others to leave the meeting place and he told them “The way to reach the destination is that one should engage in the work of Haq (godliness) in loneliness.” The Taleb (student) should not come outside of the room without work. Always he should be in the condition of ablution except the time of the sleep when there will be the control of the dreams there. He should observe fasting always and if this not possible, then he should eat less food in this matter. Except the zikar (invocation of Allah) and Haq (godliness) which are termed as an important and necessary thing so one should never open with his tongue unnecessarily. To talk less with the persons of the world.” There is a tradition that these three pious persons due to the individuality of Sheikh Nizamuddin Auliya were obtained higher attributes and were become perfect and famous persons who realize the godliness (Haq).

As per reference from Moulana Shabuddin Imam that one day Khaja Nizamuddin Auliya went to visit the mausoleum of Khaja Bakhtiar Kaki along with Burhanuddin Gharib. After visiting the mausoleum of Khaja Bakhtiar Kaki, Sheikh was reached to the reservoir of Shamsi in Delhi and at that time Khaja Hasan Ala Sanjari who was fifty years old was busy there in the drinking of wine along with his friends and when he saw the Sheikh then he recited two couplets of Persian poetry which is as follows.



When Sheikh was hearing these lines of poetry and he said “There will be effects on the company. If Allah wills you will get it.” Upon hearing this and without covering of his head Khaja Hasan was fallen down at the feet of the Sheikh and he was repenting from his habit of wine drinking along with his friends. Afterwards Khaja Hasan wrote his famous and well known book about the pious sayings of Sheikh Nizamuddin Auliya with title of *Fawa'id al-Fawad*. About this book Amir Khusro said with envious that “If it was possible that all his books will be printed with the name of Khaja Hasan and his book *Fawa'id al-Fawad* will become famous in his name.”

It is said that one day Sultan Alauddin Khilji was sent one tray of the huge amount and Jawahar (jewelry) in the presence of Sheikh. At that time one Qalander (dauntless) was sitting there and upon watching the tray he told Sheikh “Oh : Sheikh whether this gift is for both of us.? The Sheikh by jokingly told him that this gift belongs to him only.”

The Qalendar (dauntless) was becoming disappointed in this matter and so he asked again in this matter. The Sheikh was called the Qalendar (dauntless) near him and said him that he was mean to say that to take the whole present along with him only. So Qalander (dauntless) wanted to take it away and he lifted the tray, but due to heavy weight he could not able to lift it. So the Sheikh asked his servants to help him in this matter.

Khizer Khan, who was a disciple of Sheikh to whom Qutubuddin Mubarak Shah killed him and he was becoming the Sultan of Delhi and he was envious of the Sheikh. In those days the daily expenses of the public kitchen of the Sheikh were 2,000 Tinka excluding the price of the grains.

The Sultan was asked Qazi Mohammed Ghaznavi who was jealous of Sheikh that from where such huge amounts of expenses of the public kitchen of Sheikh will come.? The Qazi (judge) told him that “ Many Amirs (courtiers) of the Royal Court used to help him with their gifts and presents in this matter.” Upon hearing the above information the Sultan was becoming angry and upset so he ordered that “Those who visit the Sheikh’s residence or offer gold coins to him as gifts and presents then against such persons the action will be taken by him.”

When Sheikh comes to know the above information he was asked his special servant Khaja Iqbal to increase the expenses 4000 Tinka per day. The Sheikh instructed him at the time of need, to recite and to put his hand in the window and take the required amount from there. Many Amirs (courtiers) due to fear of the Sultan avoided visiting the shrine of the Sheikh. But at that time there were many stories of success of Sheikh were available there. In those days one merchant to whom the robbers were looted him on the way of travelling and he was coming there and he was requested Sheikh to help him in this matter. He was brought one letter of recommendation from the Sheikh Saderuddin who was the son of Sheikh Bahaudin. The Sheikh was instructing his servant to give him the gifts and presents which were received between the morning time and the time of Chast (mid morning supererogatory) prayer. It was known that merchant was received 12,000 Tinka.

When the Sultan comes to know details about the public kitchen of the Sheikh so he was ashamed in his heart. But due to his ignorance and penitent, he was sent one message to the Sheikh that Sheikh Abul Fatah Multani used to visit him and if he will visit him then it will be an act of kindness to him.

The Sheikh said to the messenger “ He is a lonely person and he never used to go and come to any place. The other thing in this matter is that our ancestors who were pious personalities of their times never used to visit the courts of kings and they did not like to become courtiers of the Sultans. So for this reason he should be excused in this matter.” When the message was received by the Sultan he was becoming upset and angry in this matter. The Sultan sent message to Sheikh that he should present in his court two times in a week. When Sheikh received the message, then he was sent Khaja Hasan Sanjari to Sheikh Ziauddin Romi who was the spiritual teacher of the Sultan to instruct the Sultan “ That's giving trouble to Derwish persons is not allowed in any religion. So it is the safety of the Sultan in this matter and the other thing is that our predecessors were following their ways that they did not visit the kings, so he also did not go against their practice and tradition in this matter.”

Khaja Hasan was given the message of his Sheikh to Sheikh Romi and he also brought with him the news that Sheikh Romi was suffering severely from stomach pain and for this reason he could not able to pray by seating. By chance Sheikh Romi was dying on the third day. So Sheikh went there for the condolence purpose. The Sultan was also present there before the arrival of Sheikh and there was very much rush of the people were there. When the people come to know that Sheikh was coming there, then a large number of persons rushed towards him to visit him there and at last the king was left alone

there. Due to this situation the king was becoming angry and upset in this matter. So upon reaching back in his court the Sultan issued instructions to Sheikh that he should visit the royal court two times in the week otherwise severe action will be taken against him.

As per order of the Sultan, Syed Qutubuddin Ghaznavi, Moulana Burhanuddin Harvi, Sheikh Waheeduddin Qandori and other great pious personalities were conveyed the message of the Sultan to Sheikh and they told him to visit the general Dewan (public hall of audience) once in a week for which there will be no effect on the affairs of the Derwish persons. Upon hearing this the Sheikh said “ See what will be happened from the side of Allah.”

From the above conversation the great personalities of Delhi thought that Sheikh was ready to visit the court of the king. So they went to the king and was informed him that “Sheikh will visit the Sultan on the night of the new moon.” In the night Khaja Waheeduddin Qandori, Aizuddin who was the elder brother of Amir Khusro visited Sheikh and was informed him that due to the news of his visit to the general Dewan the king was happy in this matter. Upon hearing this Sheikh told them “ He will not go against the tradition of their ancestors and he will not visit the court of the Sultan.”

Upon hearing the discussion of Sheikh the above two holy personalities were become sad and upset with this matter. They were thinking that the Sultan might take sever action against him due to his shortsightedness. When Sheikh saw them upset and angry then he consoled them and he said “ Be sure that the Sultan will not be successful against him. He saw in the dream that he was seated there in the prophet's mosque of Madina on the Safa platform in the direction of Qibla (direction in which

Muslims turn in prayer). In that situation, one ox with horns come there with the intention to attack him but when he comes near to him than he was caught, his two horns with his hands and pull him down on the ground and so for this reason he was dying there.”

When the night of visiting of the Sultan comes there, then Khaja Iqabl and other servants told Sheikh if there will be order from his side, then palanquin and Kuhars (palanquin-bearers) will be brought there. But Sheikh could not reply in this matter. After a while the news reached there that Khusro Khan, who was brought up by the Sultan in the palace and who was the faithful person to him and he was killed the Sultan.

It is reported that there was a cloth merchant Shamsuddin in Delhi who was a rich and wealthy person and he was always in the front side to oppose Sheikh. One day he went to Afghanpur along with his companions for the drinking wine in the garden area and visited the meadows. When he took a bottle of wine to drink and he finds Sheikh was standing there in front of him and by the sign he instructed him not to drink the wine. There was a great effect on him so he left the wine bottle and after ablution, he went to the shrine of Sheikh immediately. When the Sheikh looked at Shamsuddin then he said “ When there will be help from felicity, then the man will be away from the sins.” Upon hearing this Shamsuddin was surprised in this matter and he was falling down at the feet of the Sheikh and with truthfulness and sincerity he was become the disciple of Sheikh. On the second day he was distributed all his wealth and belongings to the Darwesh persons of the Jamat Khana (mosque). He engaged himself in the worship of Allah.

Sheikh Naseer Awadhi says, “ When he was used to learn the knowledge of zaheri (manifest) with Qazi Kashani and at a time once he was becoming seriously ill so there was no hope of his recovery in this matter. By chance Sheikh visited him during the period of his ill health and at that time he was in a condition of the unconscious. When Sheikh put his hand on his mouth, then he was becoming conscious and gained perfect health and he was falling down at the feet of the Sheikh. From that day his belief and sincerity in Sheikh was increased very much.”

The above Sheikh also reported one tradition that one disciple invited Sheikh and also called Qawwals (choristers). He was arranging the food items as per his status and position. When the Sama (ecstasy) was started in the meeting place then many thousand persons reached there. The host prepared food for 60 persons only. As there were too many persons were present and there were little food items were available there so for this reason the host was upset with this matter. The Sheikh comes to know the worry of the host by his light of the innermost. The Sheikh instructed his servant Mubasshir to arrange the washing of the hands of the guests and arrange them to be seated them in the group of ten persons there. To divide the bread into four pieces and put on the eating cloth with curry in front of them and ask them to start eating by saying Bismilla Ar-Rahman Nirrahim.

The servant followed Sheikh’s instructions. All persons eat as per their requirement and nobody left without food. Still a large quantity of food was left there in the kitchen by the grace of Allah.

A tradition was reported by Moulana Sheikh Naseeruddin that in Sarsada village one Moulana (pious person) used to reside there. Once due to the fire accident, his house was burned

down and in this accident all of his property and belongings and also his allotment order of his property was destroyed. So he comes to Delhi and after his hard try he was successful to get a copy of an order from the office and he was returning back to his village by putting it into his armpit in the happy mood and conditions. On the way he met one of his friends and due to talking with him his friend the order was fallen from his armpit and it was lost on the way but he could not know in this matter.

When he reached back to his house and he was realized that the allotment order of the property was lost on the way. So he was upset and become sad in this matter and visited Sheikh and explained him all details of the event and he requested him to pray in this matter. The Sheikh told him to bring halwa (sweet) so that he will pray in this matter. Moulana went straight to the sweet shop and from there he was demanded halwa (sweet) for some Dirhams. The sweet maker after weighing halwa (sweet) and he takes out paper from there and was wanting to cut the paper to pack halwa (sweet) into it. Then Moulana saw the paper which was his order of allotment and which was lost by him on the way so in a loud voice he said the sweet maker do not cut the paper and this is allotment order of his properties. The sweet maker handed over the paper to Moulana and give him halwa (sweet) in another paper.

Moulana went into the service of Sheikh along with the allotment order and halwa. So Sheikh smiled and he said, “To keep Farman (order of allotment) paper with him and take away halwa (sweet) for his family members.”

Syed Waheeduddin Kirmani Mubark who was a disciple of Sheikh Nizamuddin Auliya who wrote his book *Sair Auliya* in which he was mentioned, “When Khusru Khan was becoming king of Delhi upon killing of the Sultan Qutubuddin Mubarak

Shah then he was sent 300,000 Tinka to the following Mashaiq (learned) persons of Delhi.

1. Sheikh Nizamuddin Auliya
2. Syed Alauddin Chanuri
3. Sheikh Waheeduddin Khalifa
4. Sheikh Usman Sayyah caliph of Sheikh Rukunuddin Abu Fatah Multani

When these presents reached by these Mashaiq (learned) persons they kept these amounts with them as Amanat (entrusted thing). Khusru Khan was sent 500,000 Tinka to Sheikh Nizamuddin Auliya and who at the same time distributed this money among the poor and needy persons.

After four months Ghiyasuddin was becoming Sultan of Delhi by killing Khusru Khan, and he was demanding the amounts which were presented by Sultan Khusru Khan to all Mashaiq (learned) persons of Delhi. All most all Mashaiq (learned) persons deposited the amounts in the royal treasury, but Sheikh Nizamuddin Auliya could not reply to the royal order in this matter.

On the other side the opponents persons who had jealousy and enmity with Sheikh Nizamuddin Auliya stated complaint against him in this matter. When there was not available any solid thing to take action against Sheikh Nizamuddin Auliya then one complaint was lodged against Sheikh that he used to listen Qawwali (mystic chorus) which is illegal as per rules of the religion of Hanafi. So for this reason the Sultan was called royal Mashaiq (learned) persons to prepare one mahzer (a statement of a case) against the Sama (ecstasy). The Sultan was called down Sheikh Nizamuddin Auliya and royal Mashaiq (learned) persons in the fort of Tuqlaqabad so that he can

conduct manazara (polemic) session there on the subject of the Same (ecstasy).

Moulana Fakheruddin Zaradi who was a sincere disciple of Sheikh Nizamuddin Auliya told the Sultan to select two top most Mashaiq (learned) persons from the royal group of Mashaiq (learned) persons to lead the discussions with them in this matter. Then Sultan was asked Qazi Rukunuddin Abul Hai who was a local ruler of the city and who has enmity with Sheikh Nizamuddin Auliya to continue the discussion.

Qazi Rukunuddin Abul Hai (judge) was asked Sheikh what dalil (proof) he is having in the favour of the Sama (ecstasy).? Then Sheikh was presented the proof (dalil) from the sayings of the Prophet which is as follows.?

In the book *Nizami Mambar* which was written by Khaja Hasan Nizami in which it is mentioned, “ Khaja Mahboob Ilahi was read the saying of the prophet of Allah which was reported by Bukhari that before the prophet of Allah the girls of the Ansar tribe of Madina were singing while thumping on the Daf (a small tambourine) and the Prophet was hearing their songs. At that time Hazrat Umar Farooq (R.A.) came over there and he asked the girls to stop the singing. Upon this the prophet of Allah said Umar Farooq (R.A.) “ Do not stop those girls from singing as today is Eid (festival) day and every nation has its own Eid (festival) day.”

The Qazi (judge) asked him “ He is Hanifi so quote the saying of Imam Abu Hanifa in this matter so that he can accept it.” Then Sheikh told him “ (Allah be praised) he is quoting the saying of the holy prophet of Allah and he is demanding from the saying of Imam Abu Hanifa. So it seems that due to the pride of the government service, which was spoiled his mind and he is disrespecting the Prophet of Allah and if Allah wills he

will be punished very soon and he will be suspended immediately from the post of Qazi (judge).”

The Sultan was very much impressed with the dignity of the knowledge of the Sheikh. During this discussion Moulana Alimuddin grandson of Sheikh Bahuddin Zikeria Multani came over there. The Sultan and all other persons in the court stood to welcome Sheikh Alimuddin. When Moulana Alimuddin looked at Khaja Nizamuddin Auliya then he first went towards him and he met with Sheikh with great respect and high honour. Then Moulana Alimuddin asked the Sultan, why Sheikh was present there.? The Sultan told him all details of the discussion in this matter. Moulana Alimuddin was a great learned person of the Islamic world. He said “ He was visited Makkah, Madina, Egypt and Damascus and there all great Mashaiq (learned) persons and pious personalities are there and they are well known as great scholars and pious persons and they used to hear the Sama (ecstasy) there and nobody did not object in this matter. In fact, it is lawful for all but for Sheikh Nizamuddin Auliya and his disciples are of the people of the rapture (hall) and their zaheri (manifest) and innermost is decorated with the perfection of manners as well as they are with the qualities of ascetic and piety.”

When the Sultan heard the discussion of Moulana Aleemuddin then he bid goodbye Sheikh Nizamuddin Auliya with great respect and high honour. The Sultan was ashamed in his heart and at that time the Sultan gave orders of the suspension of Qazi Rukunuddin from the post of Qazi (judge).

When Sheikh was become 95 years old then he was becoming seriously ill. In his high temperature of a fever, he was called his servant Khaja Iqbal and he was given instruction him that all things and belonging and money in the shrine

building should be given to poor and needy persons. The servant told him, “There are available many maund (one manud = 37.324 kilograms) of grains in the store rooms of the shrine building which is used in the public kitchen.” Upon hearing this Sheikh was becoming angry and upset with this matter and: he told “ To break the doors of the stores of the grains and distribute among the poor and needy persons.” One turban, one parahan (dress), one prayer mat and beads to be given to Sheikh Burhanuddin Gharib and asked him to proceed towards Deccan. One turban, one shirt and one prayer mat were given to Sheikh Yaqub and he was asked to proceed towards Gujrat. In this way one turban, one shirt (parahan) and one prayer mat was given to Moulana Jamaluddin Khuwarzami and Moulana Shamsuddin Yahiah.

Sheikh Naseeruddin Awadhi was not present there at that time so after some days, Sheikh was calling him there and after the Zuhar (after noon) prayer and he was given him the following relics which were coming from Sheikh Farid Uddin Ganj Shaker.

- 1.Qirqa (saintly dress)
- 2.Staff
- 3.Prayer mat
- 4.Beads
- 5.Wooden cup

He was given him instruction to live in Delhi and face Qaza (fate) and Jafa (oppression) of the people. Then he prayed Asar (late afternoon) prayer still the sun was not set at that time, but this shining sun of the knowledge and Irfan (intimate knowledge of Allah) was set in Delhi. This great Sheikh of his time was buried in Ghiaspur which was in the suburbs of Delhi before, but which is now included in the city area of Delhi. His

mausoleum is in Delhi, which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.



The residence of Hadrat Khaja Nizamuddin Auliya towards the northeast from Humayun's tomb in Delhi.

Rahatul Qaloob



The mausoleum of Hadrat Khaja Fariduddin Ganj Shaker in Pakpatam.

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The First Meeting

The Wednesday on 15th Rajab 255 Hegira year

This meeting was held on Wednesday on the 15th Rajab 255 Hegira Islamic calendar and on this day the well wisher of the Muslim nation and the Sultan of Arifian (pious persons) Nizamuddin Badayuni alias Nizamuddin Auliya was sanctified to touch the feet of Syedul Abidin Khaja Fariduddin Ganj Shaker. On this occasion Baba Saheb was wearing a Turkey cap on his head and who took it down from his head and with his hand, he was putting the same on the head of Khaja Nizamuddin and he was also awarded the following things to him.

1. Special Qirqa (saintly dress).
2. Wooden sandals.

Baba Saheb told him, “ He wanted to give the Velayat (saintliness) of India to some other person, but he was on the way. There was a sound in his heart that patience should be followed in this matter as Nizamuddin will be reaching there soon and this Velayat (saintliness) is belongs to him so it should be given to him.”

Upon hearing this conversation I stood in the meeting place to kiss the feet of the Sheikh and want to say something about my desire but due to the fear of Sheikh in this matter I could not say anything. The Sheikh was able to know my thought and so he said immediately that surely there was his fondness in his heart and he continued further that “ There will be fear for the new person at the time of entry.” The conversation reached at this point and there was come an idea into my mind that

whatever I hear from Sheikh it is better that it should be written for the record purpose. Still the idea was in my mind, but Sheikh told me “That disciple is the lucky person, one who listens carefully and with attention his spiritual master’s sayings and record the sayings in the writing.” As per reference from the book **Abar Auliya** that the disciple who hear his spiritual master’s sayings and for this he will get 1000 years of reward (Thawab) for its sincerity in this matter and for each and every word he will get a lofty station upon his death in the other world. At that time he was reciting the following Persian couplet which is as follows.”

اے آتشِ فراقت دہا کا بکرمہ یلاب اشتیاقِ حاضر خراب کرمہ

And he said further that “ The man should keep such condition always on him because in each and every minute there will be the situation for him in which he will hear the following. “ That man is alive in whose heart there will be fondly and the love will be always there.” In the beginning the discussion was progressing on the subject of Darweshi (mysticism) and in this connection he told “ The name of Darweshi is hiding something and the work of people who wear the Qirqa (saintly dress) is to hide defects of the Muslim and other persons and so he should not disclose it to other persons. Whatever he will get the wealth of the world than he should distribute on the path of Allah and to spend for the legal purpose and he should not look at a particle of it.” He told again that “ Persons of Tariqa (spiritual path) and great learned persons wrote in their books that there are three kinds of Zakat (Religious tax as basic in function of Islam) and their details are as follows.

1. Zakat Sharia (The tax for Islamic law)

2. Zakat Tariqat (The tax for the spiritual path)

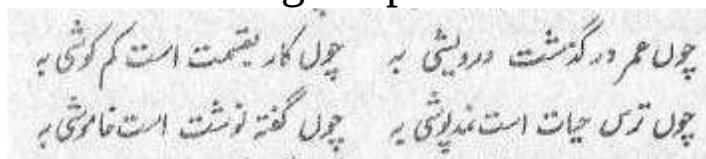
3. Zakat Haqiqat (The tax for reality)

In Zakat Sharia (The Tax for Islamic law) if you have 40 Dirhams with you then you should spend five Dirhams in the way of Allah and in Zakat Tariqat (The tax for spiritual path) if you have 40 Dirhams with you then you should keep five Dirhams with you and the rest of the amount should be spent on the way of Allah. In Zakat Haqiqat (The tax for the reality) if you possess 40 Dirhams with you then you should not even keep with you five Dirhams and spend all amount in the way of Allah. So Darweshi (mysticism) is called and known as selling oneself.”

In this connection he was told one event that “Once he was living with Khaja Shehabuddin Saherwardi for some period of time and one day in his shrine he was receiving 1,000 Dirhams towards the war booty but he was spent the entire amount on the path of Allah and by the evening time nothing was left with him ” and he said “ If he will keep some portion of the amount with him then he will not be called as a Derwesh person but he will be called a rich Dariwesh person.”

Then he said “ The meaning of Darweshi (mysticism) is contentment. So whatever he will be received by him, then he should not say that it should be received as such. Because he was found in the writings of book *Saluk Auliya* about the events of pious persons that one day Hadrat Malik Bin Dinar went to see one Darwesh person and there was discussion between them about Saluk (mystic initiation). The Darwesh was put two barley breads before him and those breads were made without salt, so for this reason Hadrat Malik Bin Dinar told him that the breads were better if there was salt in them. That Darewsh had a daughter and when she was heard the remark of Malik Bin Dinar

then she went outside with one utensil and mortgaged it and got some money and from that money she was purchased some salt from the grocery and she put salt before them. After eating the breads Malik Bin Dinar told, “ It is called Qinat (contentment)”. Then the daughter of the Darwesh while saying salam to him and she told him, “ Oh: Khaja if he would posses Qinat (contentment) with him then she did not have mortgaged her utensil. Oh : Malik Bin Dinar it is not called Qinat (contentment) which he think it. So hear the story of their condition that for the period of seven years they could not allow salt to their Nafs (souls) and Darweshi (mysticism) is far away from him.” Upon this she recited the following couplets of the Persian poetry.



Still there is no news that how many difficulties were used to be passing at the heads of the Darwesh persons.

Then there was discussion about Qirqa (saintly dress) which was given to Allah’s last prophet during the night of Meraj (accession) and for this reason, the Prophet of Allah was called all his senior companions in this matter to discuss on this matter and he was told, “ Allah commanded him to hand over the Qirqa (saintly dress) to one among all of you so he will ask one question to everybody and who will answer the question correctly then he will be awarded the Qirqa (saintly dress).”

First the prophet was asked Abu Baker (R.A.) if he will give this Qirqa then what thing he will adopt? ” And who was replied him “ Oh : Prophet of Allah, he will follow truth and honesty and obedience of Allah. Then he was asked Hadrat Umar bin Qattab (R.A.) “ If he will give him Qirqa what thing he will follow?” And he was replied him, “ Oh : Prophet of

Allah he will do justice and fair play and seek redress and help the oppressed (mazlum) persons.” Then on the turn of Usman Bin Affan (R.A.) come and he was replied, “ Oh prophet of Allah he will perform his duties as per advises from the other persons and follow shyness (haya) and go behind the generosity (saqawat) in this matter.” In the last the prophet was asked Ali Ibn Abi Taleb (R.A.) “ What he will do if he will be awarded Qirqa.?” So he told him, “He will follow the hiding policy so he will keep the defects of the people.” Upon hearing the reply the prophet of Allah told him “ Ali take this Qirqa and there was a command from Allah for him “The Qirqa should be given to his friend who will reply correctly in this matter.” Upon explaining up to here Sheikh began weeping and he was becoming unconscious and upon regaining his conscious he said “ So it is confirmed that Darweshi (mysticism) is hiding work so the Darwesh should to follow the following four things.”

- 1.To keep his eyes blind so that he should not see the difficulties of other persons.
- 2.To make his ears deaf so that he should not listens unnecessary and useless things.
- 3.To make his tongue dumb, so that he should not say any illegal matters.
4. To break his legs and hands so that he should not go to the illegal places.

So if the above things are found in any Darwesh person then he should be called Darwesh person otherwise he should be called false person and that person is not related to anything off the Darweshi (mysticism). In this connection he said further that Hadrat Shehabuddin Saherwardi was kept bandage of his eyes for a period of forty years and when he was asked in this matter

then he told “ He did not want to see the defects of other persons and by chance if he will see then he will used to hide the same and do not reveal it to other persons.” Upon this explanation Sheikh was went into Maraqaba (meditation) and for a long time he was in such condition and then he lift his head and told me “ Baba Nizamuddin if Darwesh become as above than he will be called Darwesh and in that condition whatever he will say it will be happened or whatever he desired which will be fulfilled.” At that time Sheikh began weeping and at the same time one visitor whose name was Mohammed Shah come over there and kissed the ground so he asked him to sit there. Mohammed Shah was very worried and upset as his brother was in the condition of agony of death. The Sheikh come to know the condition and told him “Why he is worried in this matter.?” and Mohammed told him “He was worried due to bad health condition of his brother, which your honour know very well.?” Then Sheikh told him’ “ Now you can go as your brother is well now.” Mohammed Shah went back to his house and was found his brother was in good health condition and it was seemed that he was not become ill and he was eating food in the house due to the grace of Allah.”

At this meeting he was told “ It is such Darewshi (mysticism) which was available with the last Prophet of Allah that whatever he will receive from morning to afternoon and from afternoon to evening then he will use to spend all things on the way of Allah. Ali Ibn Abi Taleb (R.A.) used to say in his sermons “ He will never see that Prophet of Allah used to keep anything with him by the evening time.”

After this Moulana Syed Bederudden Ishaque was asked him what is Israf (wastage)? And what are its limitations.? And in this matter Sheikh was replied “ Which ever is spent without

thinking and against the will (reza) of Allah will be termed as Israf (wastage) and which ever is spent as per the will (reza) of Allah will not be termed as Israf (wastage).” After Sheikh’s above remarks there was prayer call (Azan) so Sheikh was praying and he went into the meditation (Maraqaba).

The Second Meeting

The Thursday of 16th Shaban 655 Hegira

And today I was sanctified to touch the feet of the Sheikh. In today’s meeting, the following pious personalities were present at the meeting place.

1. Sheikh Baderuddin Ghaznavi. 2. Sheikh Jamaluddin Hansavi. 3. Moulana Sharafuddin Nibia. 4. Qazi Hameeduddin Nagori. The Sheikh said “ The rich or poor, Darwesh and other needy persons should not be returned from here deprived. So to give them whatever there is available.” He said “ Who ever come to visit me whether rich or poor person whether who bring anything to me or not but it is my obligation to give him something.” And after this Sheikh began weeping. Then he was continued his saying “ The companions who used to visit the prophet to learn knowledge and instructions of Islamic law and upon learning these knowledges they used to pass it to other persons so that they should know the same.” The Sheikh continued his discussion further and he said that in the shrine of Khaja Bakhtiar Kaki there was system that if no food supply available in the public kitchen, then he used to ask the servant of the public kitchen Sheikh Badruddin Ghaznavi to keep the

water ready there and to serve water to the visitors of the shrine so that nobody should not go without beneficence and favour from there. In this connection the Sheikh continued his discussion further and he said that “ During his journey to Baghdad, he was met Sheikh Ajal Sanjari who was a great pious personality of his time and who had with a tremendous look and to whom he was visited in his shrine building and conveyed his salam to him so he caught his hand with great love and respect and he told him, “ Oh : great man come here and sit”. So I sat there and he was pleased to see me upon seated there immediately. I was there in his company for many days and I could never see any day any person who left from there without anything. If there will be nothing available there, then he used to give the visitors the dry dates and used to pray to Allah for enhancing of the substance of the visitors. The city people used to say about him that to whom Sheikh has given him dry dates and that person never become needy against other persons during their entire lives. In this connection, he said that after leaving from there he was met one Darwesh in the cave which was located outside of the Baghdad city. I convey my salam to him and he asked me to sit there so I sat there. That Darwesh person was becoming so weak and thin that there was no flesh on his body except bones and skin were seen clearly. So I thought in my mind that in the jungle from where he will get the food supplies.?” On this thinking, the Darwish told me, “ Oh: Farid since forty years he has lived in this cave and eating grass and leaves of the trees.” So when I watched his condition then put my head on his feet and left him after living in his company for a period some days.”

From Baghdad I was reached in Bukhara and met Sheikh Sharafuddin Bakharzi there who was a great and famous

personality of time who had a tremendous look and when I was reached there in front of him and was kissed his feet with greater respect then he was asking me to sit there. Many times he saw me and continued saying about me that, “ He will become a great Mashaiq (learned person) of his time and a world of people will become his disciples and followers.” At that time, one black blanket was there on his shoulder and he was thrown the same to me and was instructed me to wear the blanket. I was there in his company for many days and daily he was used to seeing that there were 1,000 or more persons were present on his eating cloth by the grace of Allah. Even upon the end of the eating schedule if any person who will come there later than he will get something and nobody will not leave without the food items with them. “

At last, I left Sheikh and stayed in one mosque in the night. In the morning, I heard that there is a monastery which is situated there in which one pious personality used to live there so I went to see that great personality and could not find such grace on any other person. He was looking at the sky and was thinking something and was standing silently. He was becoming conscious after a period of four days so I have conveyed my salam to him. So he told me that there was trouble from his side for me and he asked me to sit there so I sat there. He told “ He is daughter’s son of Shamsul Arifin and for a period of thirty years he was living in that place, but Farid: during this long period except the fear and surprise he could not get anything in this matter. Do you know the reason of it.” So I let down my neck and asked him “To inform in this matter.” He continued his discussion further and he said: “This path is straight and the right path and so those who will put their feet on this path to the truth, then they will cover the path and those who walk

against the will of the friend will be killed by the fire on the way.” After this, he explained his condition which is as follows. “ From the day when he got an entry in the door of the master then he was found there were 70,000 veils were there and there was a command to come inside and when the first veil was removed he saw there were closest friends were there and they were standing with their dignity and they were looking upper side and they were saying by their tongues that they want to see the sight of Allah. So in this way, all veils were passed by him. In every place, new signs and new branches were seen by him. But when he reached near the special veil and there was a divine call in which it was said “ Oh: the person in this place such person can enter who is ignorant of the world and its things as well as from his own personality.” So I replied that “ I have left all things in this matter. ” Then I got a reply that when you left everything, then you now belong to Us. When I opened my eyes then I was found myself back in this place where you are visiting me here. He said, “ Oh: Farid if he will leave all things in this way, then he will find Allah.” The Sheikh continued his discussion further, but the time of evening prayer was started there so he was praying with the great pious personality of time and after the prayer he was watching that there was come two cups of soup and four big pieces of bread were there from the invisible source and he asked me to come inside of his small room so I was entered into it and sat there. There was a great taste in that soup and bread and such taste and flavour I could not find again my entire my life time. I spent that night there, but in the morning, I could not find that pious person there so I left that place and reached back to Multan and where I met my brother Sheikh Bahuddin Zakaria and shook his hand there. He asked me “Up to where he was reached and what did he was

gained so far?.” He told him, “ If he would say to fly the chair on which he is sitting then it will fly immediately and the chair was begun flying upon his saying this sentence.” Sheikh Zakaria strikes the chair with his hand and he gets down from the chair and told him “ Moulana Farid he became so great.” I went from there to Delhi and went into the presence and in the service of Sheikh Qutubuddin Bakhatiyar Kaki. I found such a thing with him, which I could not get at another place. So I attached myself to this great personality of his time and was becoming his disciple and was greatly benefitted in his company. For a period of three days time my spiritual master was kind enough to me for his favour of many blessings and after this Sheikh told me “ Moulana Farid he was completing his work” and he comes near to me and after making a slogan he became unconscious and one day he was in such condition and when he becomes conscious and then he told me. “ The pious persons will pass such and such stages and then they will gain higher status and this felicity will be available to all persons and there is favour of Allah to all persons. But there should be a determination which is required for the person to reach the final destination.” After this, he said, “ Oh: my brother in this way there should be a step to truth, otherwise there will be damaged in this way and such person will not reach the final destination.” At that time, he recited the following couplets of Persian poetry.

تو راه زلفت از آن نمودند وز نے کہ زد این در گہ بردن کوفتند
جان در رہ دلہاست اگر میخوابی تو نیز چنان بشو کہ ایشان بودند

He stood again at the time of prayer was near and he went into the world of amazement. Myself and all persons were standing there.

Third Meeting

The 20th Shaban on Monday, 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Today in the meeting place the following pious personalities were present. 1. Moulana Nasihuddin the son of Qazi Hameed Nagori. 2. Moulana Shamsuddin Burhan. There was discussion about the world. The Sheikh said “The Allah’s last prophet was told “The love of the world is the root cause of the all problems”.

حَبِّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

He told the learned persons were told “Those who left the world will overcome it and those who followed it were killed.”

قَالَ أَهْلُ السُّعُوفَةِ مَنْ بَرَأَ الدُّنْيَا عَمَلَهُ وَمَنْ أَخَذَهَا هَلَكَ

Sheikh Abdullah Tastri said “There is no greater veil between man and Allah except the veil of world.” The man who will busy in the world as per his level so to such extent he will be away from Allah. So if he wants to know the position and condition of his backside, then he should put the veil on his front side. So it is not good to be busy always in the world and in its matters. Then he said that he was hearing from Khaja Bakhtiar Kaki that who referred this saying from his spiritual master “Unless the man will not clear the mirror of the heart from the love of the world with his hard endeavour of love and if also he will not establish the zikar (invocation of Allah) and if he will not remove unrelated person (ghair) then he will not find Allah in this matter.”

Then he said “As per reference from the book **Tuhfatul Arfian** in which Shibli has mentioned that its capability depends on the heart. So when the heart will come on the right

track, then the man will come to the right path. He said further on this matter that there are life and death for the heart and there are different shapes for it. ”

أَوْ مَن كَانَ مَيِّتًا.

As per above reference from the holy book of Quran that the heart will be dying due to very much busy work in the world and it will become to live with the invocation of Allah as per following reference from the Quran.

فَاحْيَا ذِكْرُ النَّوَى

He told “When the man will busy in the luxuries of world and its desires and wishes, then carelessness and defects will affect him badly and there will be greed and desires will be there in his heart. There will be thoughts and doubts in his heart about unrelated things than Allah and for this reason his heart will become black so it is like the death for him. As the land in which there is more rubbish and so which will not accept the seeds and will be called the dead land. That heart in which the invocation of Allah is not there, then it will become a dwelling place of the Jinns and Devils and they will get control over it. Due to such revolution the heart will be called the dead and against this, the heart in which there will be no connection to the world available then, for this reason, the soul will be finished in this matter and the person who will engage in the invocation and recitals of Allah then the heart will become alive.” After this Sheikh was told that in the book *Umda* by Hadrat Junaid of Baghdad wrote: “On this way the capability of the heart is a must and necessary thing in this matter and this capability will be created in it when there will no such things will be found which is mentioned as follows.”

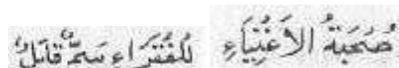
- 1.Bad things of the world
- 2.Show and exhibit

3. Pride and arrogance

4. Greediness and voracity

5. Miserliness

For the cleanliness of the heart it is a must and necessary thing that it should avoid the bad habits and it's the work of Darwish person. The skill of Darwish person is known from the above things only. Upon this the Sheikh of Islam began weeping and continued his discussion further that “ The Darwish person who will busy in the worldly matters and who will require and want the higher position and status, then understand in this matter that such person is not the real Darwish one but he is such person who has rejected the Tariqa (spiritual path). Because the name of Faqar (indigence) is to leave the world. In this connection he continued his discussion further that one day he was sitting with Hadrat Ajal Sanjari and there was a discussion there about Darwish persons. Hadrat Ajal was told in his book **Umda** that Hadrat Junaid of Baghdad was mentioned that in the religion of Darwish persons it is illegal to establish connection with the world or to visit and to see the kings and Sultans. The Sheikh told “ As per reference from the book **Hadaiq** in which it is mentioned that the King of Iraq was suffering due to some serious illness for a period of three years, so he called Hadrat Khaja Tastari for his help in this matter and so he visited the king and due to his prayer he was recovered from the illness. But due to his presence of one hour in the royal court of the king and he was kept away himself from the presence of the mankind (Qalqat) for a period of seven years for this reason.”



He said further on this matter that the Mashaiq (learned person) of Tariqa (spiritual path) said: “ The company of rich persons is like poison for the Darwesh persons.” And this instruction is available in the above Arabic phrase.

In brief, the result of this discussion is that as per your distance from the company of the rich persons then you will have nearness to Allah. Because the love of the world is available in the hearts of the rich persons so, for this reason, there will be damage to Darwesh persons. As per Tariqa (spiritual path) and Taqarab (nearness), it is required that in the heart of the Darwesh there should be no effect on the friendship of the world and its people. To the Darwesh person, all people of Allah are equal before him.

Upon saying the above things, Sheikh of the time told me “On the way the presence of the heart (Huzur Qalab) is a must and necessary thing and it will not be available unless there should be no prohibition from illegal morsel and leaving the people of the world.” The Mashaiq (learned persons) were mentioned “ Unless there will be no prohibition of illegal morsel and meeting of the kings and the worldly people, then they should not wear the dress of Galim (dress of the prophets) because it was holy dress of the prophets and all Abdal (an order of saints) and Autad (category of saints comprising only four at any time in the world) and Zuhad (ascetic) persons wore this holy dress. The following prophets know very well the value of Galim (dress of the prophets) and their details are as follows.

- 1.Prophet Adam (A.S.)
- 2.Prophet Abraham (A.S.)
- 3.Prophet Mohammed (peace be upon him)

The Sheikh continued his discussion further that Sheikh Bakhtiar Kaki said that he was in the company of Khaja

Maudud Chisti for a period of ten years and he has not seen that he did not visit any king or rich person and his famous saying is as follows.

“ If any Darwish who will visit any king or rich person then his dress of Galim (dress of the prophets) and his other things of Darweshi (mysticism) should be taken back from him and he should be asked not to speak about the name of the Darweshi (mysticism) and if he did not agree on this matter then his dress of Galim (dress of the prophets) should be damaged by the fire because the Fakir (Darwish) who will like the world and its people, then he is not the real Darwesh but actually he is a claimant and he is a liar.”

He was told “ He was seen some people from Tariqa (spiritual path) that when they come across some need or succeed in a difficult affair and in that situation they used to put down the Galim (dress of the prophets) and they used to wear the chains in their necks and start supplication to Allah and pray in this matter. ” The Sheikh told me “ One who will wear the dress of holy persons, then he should not eat tasty and sweet food and he should not mingle with the people of the world and if he will not like this then he is involved in the cheating by the wearing the dress of the holy people.”

After this, he said that “ He was reading in the book *Isarul Arifian* in which it was written that one disciple of Khaja Zanoon Masri who was used to visit frequently the royal court of the king. For this reason, Khaja Saheb called him back and took his dress of Fakir (Darvish) and put it into the fire and he was very much angry and upset with him in this matter and he told him “ He was used to showing the dress of the prophets and holy persons to the wicked people and in this matter he still has determined to go to Allah with this dress.”

He told again “ Hadrat Imam Malik used to wear three dresses. At the time of prayer, he used to take out upper and lower dress from his body and with the middle dress of the middle part of the body he used to pray. Somebody asked him the reason in this matter so he said “ Due to the watching of the mankind on the upper portion of the dress there was possible of a chance to show and custom was happening in this matter. And from the inside dress there is an odour of greediness and voracity is available and which causes adulterated. The middle dress on the body is free from these two things so for this reason with this dress he used to pray. ”

Upon this Sheikh began weeping and he said “ It was the practice of the great Sufi masters and for these conditions they have reached their final destination. The prayer time came so Sheikh was started prayer, preparation so all persons were standing for this reason.

The 27 Shaban on Monday, 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Today in this meeting the following pious personalities were present.1. Sheikh Jamaluddin Mutawakil 2. Shams Dabir. 3 Shaikh Najamuddin and many others were present at the meeting place.

The discussion was started on the topic of the night of Miraj (accession) of the prophet. The Sheikh told the night of the 27th of the month of the Rajab is a very important night. On this night the last Prophet of Allah was reached to accession by the grace of Allah. Those who will not sleep in this night then they will get accession and they will be eligible and will be

felicitated of accession (Miraj) and its reward (Thawab) will be recorded in their book of the deeds. After this he said “ Once he travelled to Baghdad and upon reaching there he began asking with the people about the addresses and locations of holy personalities of the city. Upon finding one addressee of the holy person who resides at the bank of the Tigris river and he went there to visit him in this matter. When he reached there he was busy in his prayer so he was standing there. Upon finishing his prayer, he paid respect of salam to him so he asked me to sit there.” His face was with great grace and greatness and with a tremendous look so I was not seen such shining and graceful face like the moon by 14th night. He asked me from I was coming there. I was told from Ajodhan. He told me “ One who will visit a pious person with the intention of devoting then anyhow some time he will become pious person.” Upon hearing this sentence I put down by my head there. He told “ Moulana Farid : he has stayed in this cave since fifty years. He used to eat thorn and litter here and he belongs to the sons of Junaid of Baghdad. Yesterday the date was 27th Rajab. If he wants to hear the details of yesterday night then he will explain him the details on this matter.” So most respectable I told him “Yes”. He told “ Since 30 years he does not know when the nights will fall and during this period his body did not touch the ground. But yesterday night he was sleeping on the prayer mat. In the dream he was seeing 70,000 trusted angles of Allah from the first sky come down on the earth and they took his soul to the sky. When he reached on the first sky, he was seeing all angels were standing there and by looking at the sky, they are reciting the following tasbih (glorification of Allah).” (Subhana Zil Mulak Wa Malakut) **سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ** . Since their birth these angels were reciting the above Tasbih (glorification of Allah).

Afterward his soul was forwarded beyond this level to second sky, third sky, fourth sky, and fifth sky. In all these places where his soul was taken and he was seen very strange things of Allah and for which he could not able to explain in this matter. When Arsh (throne) come before his soul, he was ordered to stop there. All holy personality and prophets were present there. My grandfather Junaid of Baghdad was present there by lowering his head and he was very silent there.” There was a divine call in which it was heard “ Oh: that person” , so he was replied “ Labaik (being at your service) my Lord.” Allah told “ Well, you have performed well the duties of the worship. Now you have awarded your lofty place in the other world due to your reward of your worship.” So he was happy in this matter and start prostration there. He was asked to raise his head and he was asked whether he can move further in this matter.? No, his ascension was up to here. If he will make progress, then his status here will be increased and those who are more perfect than him have reached near the greatness of the veil.”

Upon hearing this he was proceeding towards Junaid of Baghdad and put down his head on his feet and he was seen him there in the condition of prostration. He asked his great grandfather why he was there by lowering his head what is matter in it? He told “ When he was called here he was worried about this matter that whether there will any action against him.? He was doubting in this matter that there was a mistake done by him. So for this reason he will be blame in this matter that his son was made such a mistake. After that my eyes were opened .” “So Farid : those who will do the work of Allah, then He will do his work.” So for this reason the man should perform his duties with the courage.” He said “ The person who did not sleep during the nights will be getting this felicity.”

I was in his service of one pious person for some period of time and who, after Eisha prayer used to keep himself in inverted condition and used to tie his legs and keep himself in the reverse position.

After Sheikh of Islam said there is order to pray 100 Nafil (supererogatory) prayers on this night after Eisha (night) prayer and in every rakat (one set of standing genuflexion and prostration in prayers) should recite Sura (verse) Iqlas five times after Sura (verse) Alhamad and after the end of the prayer to recite 100 Darud (salutation on the prophet) so in this worship during this night any desire or wish will be fulfilled by grace of Allah.

Again he said “ He was heard this by Hadrat Moinuddin Sanjari that this is a night of the mercy and those who will sleep in this night will get be away from nemat (grace) from Allah. He told also, “ Allah’s last prophet told in this night Allah will send down 70,000 angels with trays of the light from the sky to the earth and visit houses and pour down the trays on the persons who will not sleep during this night.” Upon saying this, Sheikh began weeping. He told “ It is not known why the persons will not get this grace of Allah and they will neglect the worship of Allah. The discussion was in progress and during this time Sheikh Badruddin Ghaznavi come over there along with six Darwesh persons and paid his respect to Sheikh so he asked him to sit down there.

The discussion about the Sama (ecstasy)

Now the discussion about the Sama (ecstasy) was commenced. All were silent there. Sheikh Jamaluddin Hansavi told, “ The Sama (ecstasy) is contented of the hearts.” With this, the lovers who will swim in the rivers of the friendship

(ashnai) and for this they will be able to get momentum and action.” The Sheikh told, “ Sure this is a tradition of lovers that when they remember the name of their beloved and they will be pleased in this matter.” Upon this, Sheikh Baderuddin Ghaznavi asked Sheikh “ Why there will be a condition of unconsciousness which will prevail on the listeners of the Sama (ecstasy).? Then Sheikh told “ From the day when they heard the call of “*Alast Rabbakum*” اَلَا كُنْتُ رَبِّكُمْ (“Am I not your Lord?”) then they are in condition of unconsciousness and at that time the delight of unconsciousness was pouring down in their yeast so for this reason even today when they hear any good thing then they will become intoxicated .” Shams Dabir was sanctified to touch the feet of Sheikh and asked him “ At that time of ‘*Alast Rabbiku*’ (“Am I not your Lord?”) all souls were together or in separate condition.? He has replied, “All souls were together”. There was a question from him why they will become later the Muslim, Hindu, Christian and fire worshippers (Zoroastrian)?.”

The Sheikh told, “ Imam Ghazali wrote in his book “ When Allah has called “*Alast Rabbakum*” (“Am I not your Lord?”) then all souls were equal. After hearing they were divided into four lines (Saf) and they have told “ It means there is no doubt You are our Lord and accepted with their hearts and tongues and were gone into prostration and among them prophets, friends of Allah, true persons and pious person were included.”

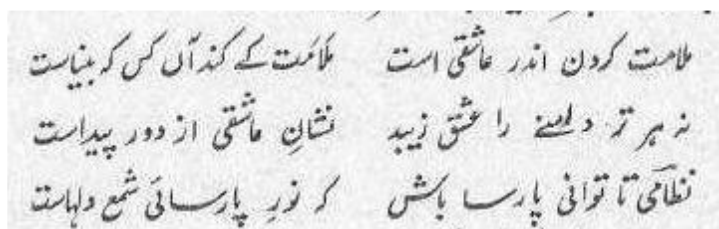
“ The second line of the souls accepted Allah by their hearts but did not said by their tongues and they also went into prostration and so among them the persons who will born in the non-Muslims communities, but they will die as Muslim by faith. The third group said only by their tongues, but not accepted it by their hearts and they went into prostration and they said

they have repented what they have done in this matter so they will born Muslim, but they will be died as a non-Muslim without faith. The fourth group did not tell by their tongues and not accepted it by hearts and they have not prostrated. So these persons will be away for the privilege of the covenant in the beginning and ending. ”

After the description up to here by Sheikh then the first discussion was started again. He said,” Those who become unconscious in the Sama (ecstasy) meetings belongings to such persons who were becoming unconscious upon hearing the call of “*Alast Rabbakum*” (“Am I not your Lord?”). So that thing is still available for them and when they hear the name of their friend then there will be surprises, pleasure and unconsciousness which will prevail upon them. All these things belong to Marafat (knowledge of Allah). It means if there will no identification of the friend then there will no interest in the worship of 1000 years. Because such person will not know to whom he is obeying and the purpose of obedience which was defined by the people of the Saluk (mystic initiation) and the persons of love.”

In the Quran it is mentioned “ *Wama Khalaqtu Jin Wa Ans Illa Yabodoon* . ” مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ “And I created not the Jinn and mankind except that they should worship Me.” Imam Zahed mentioned its meaning as follows “ And Allah created not the Jinn and mankind except that they should worship him”. The people of Saluk (mystic initiation) say that from ‘*Yarifun or Abidun*’ ‘it means the identification of the friendliest and unless there will no identification there will be no fervour in the sincerity. In the worldly love (Majazi) if somebody will not see the other then there will be no love at all. Upon becoming a lover, there will be no reach of the lover to the lover’s place without the help of the beloved’s relatives. So in the same way

on the way of Tariqa (spiritual path) and Haqiqat (reality) unless the man will not recognize his creator and if he will not become the friend of Allah's friends and also if he will not attach himself to them then he will not find the peace and pleasure in sincerity and worship of Allah. The Sheikh told the meaning of "*Alast Rabbakum*" ("Am I not your Lord?") is the identity of the friend. Suddenly Mohammed Shah Qawwal (chorister) come over there along with his party in front of Hadrat Ohud Kirmani. Sheikh Jamal Hansavi, Sheikh Baderuddin Ghaznavi were also present there at that time. The Sheikh asked the Qawwals (choristers) to sing something and they have started singing so Sheikh was standing and started dancing and this condition prevailed on him for one night and day, but at the time of prayer, he use to come out of the Sama (ecstasy) and will perform the prayer and upon its finish he used to join again in the Sama (ecstasy) session. The chorister recited the following Ghazal (ode).



After the ecstasy (Sama) the discussion was again started on the people of Saluk (mystic initiation). The Sheikh said, " The people of Sama (ecstasy) are such people and in their condition of surprise and Istaraq (engrossment) if there will be an attack of 100 swords on them then there will be no information to them in this matter. When the man will be drowned in the love of his beloved then he will not know about the world and its happenings. Also, he will not concern about the world and

whatever it contains in it and he will not know about anyone who will come there and who left from there and also he will not be able to know what was happening in this matter?.”

After this some Darwesh persons told Sheikh that they are travelling and want to go their places, but they have no money for the expenses of the journey. There were some dry dates which were available before Sheikh so he collected some dry dates and was giving them and asked them to go. The Darwish persons came out of the shrine building and began talking about the dry dates and they wanted to throw away them there as dates are no use at all for them and upon throwing dates, they watched that the dates were the gold coins. The Muezzin (one who shouts the call to prayer) was called for the prayer and Sheikh was busy in the prayer. I left the meeting place with other persons.

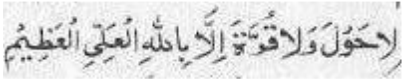
The Thursday 9th Shaban 655 Hegira year

And today I was sanctified to touch the feet of the Sheikh. Sheikh Jamal Hansavi was present there. There was discussion in progress about cutting of the hairs. The Sheikh told “ He was reading in the book *Sairal Arifin* that when a Muslim person will become a disciple of Sheikh then first he should take a bath and, if possible, observe prayer throughout the night and pray Allah for his welfare. If this is not possible on Thursday or Monday at the time of chaste (mid-morning prayer) supererogatory prayer to visit Sheikh along with his relatives and friends and sit there facing the direction of Qibla (direction in which Muslims turn in prayer). Pray two rakat (one Rakat = two sets of standing, genuflexion and prostration in prayers) of Istaqara (augury) prayer. The spiritual master should ask the

disciple to sit before him and upon his sitting recite some verses from the holy Quran and blow on him and ask him to read Istaqfar (asking forgiveness from Allah through repetition of formulas). When the disciple will sit in the direction of Qibla (direction in which Muslims turn in prayer) then the spiritual master should take scissor in his hand and recite Allah Akbar (Allah is great) three times in loud noise.

The method of using the scissor

There are differences among the learned persons (Mashaiq) in using the methods of the scissor. Some persons says to pay attention towards Nafs Ammara (one's baser self) and think that there is war with it and there should be a condition of Ghazi (Muslim soldier) who is fighting in the Islamic army. Upon saying Allah Akbar (Allah is great) in a loud voice, the angels will come down from the sky for the help in this matter and after this to recite “ *Lahool Wala Quwata Illa Billa Aliwul*

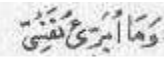
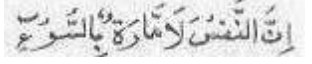
Azeem ”  ("There is no might nor power except in Allah.") and not allowed for any doubt in this matter. Upon reciting third times Allaho Akbar (Allah is great) then recite La Ilha Illah Mahammedur Rasool Illah (There is no god but God, Muhammad is the messenger of God.) for one time and recite twenty times Darud (blessing of the prophet) and recite one time Istagfar (asking forgiveness from Allah through repetition of formulas). After the completion of above procedure the Murshid (spiritual master) should take one hair from the forehead of the disciple and should say “ Oh : King of kings, His slave who was fleeing from his side was returned back again in His presence and want His worship and want to leave all things

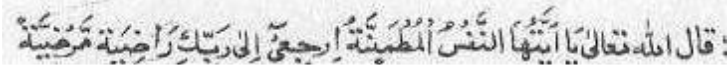
except You.” After this one hair from the right side and one hair from the left of the forehead should be selected and cut both of them with a scissor.

The other group says one hair from the forehead is enough and not more than this is required in this matter. In this matter Khaja Hasan of Basra refers one tradition from Hadrat Ali Ibn Taleb (R.A.) that one hair is enough. Hadrat Ali Ibn Taleb (R.A.) is the caliph of Safa people (The People of the Veranda (Ahl-i- Safa, companions of pure). There is one Hadith (saying of the holy prophet) in his favour “ *Ana Madina al Alim Wa Ali Babaham.*” “I am the city of knowledge and Ali is its gate”. After that, I asked Sheikh “When the tradition of scissor was started.” He said “ From Prophet Abraham (A.S.) to him angel Gabriel advised him in this matter.” In this connection, he said “ Once Habib Ajmi and Hasan of Basra were sitting together there and one person come there and he told them that he was a disciple of one person.” The Sheikh asked him, “ What's your master was given teaching to him.?” He told, “My master cuts my hair but was not given any teaching at all.” The two pious persons shouted and said: “ He is not on the right path and he is misleading others.” From this event, it is known that the spiritual master should check the disciple and then accept him as his disciple.”

Upon this Sheikh told “ The master should be such that if any person come to see for purposes of devotion (iradat) then he should make his chest clean with the light of knowledge of Allah (marafat) so that there should no resentment (kudarat) remain there and he will shine like a mirror. If he does not possess such power and ability, then he should not accept him as his disciple. Because upon such thing that person will not get anything from his master.”

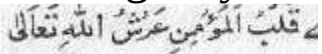
Nafas Ammara (one's baser self), Nafas Lavama (conscience), Nafas Mutminna (one's satisfied self)

The Sheikh told, “ When any person want to become a disciple of any pious person or person of saintliness (Velayat) then he should check the action and movements of his three Nafs (souls) and watch whether he is under control of it or in the possession of Nafas Ammara (one's baser self) secretly. Because in Quran it is mentioned that “ Wa Ma ubri In Nafsa al-Ammara Bis Suye”.   . Then he should see his Nafas Lavama (conscience) and check whether he is involved in it or not.? In the Quran, it is mentioned that “ Wal Iqsam Bil Nafase Lavama.”  (conscience). After checking Nafas Mutamainna (one's satisfied, self) in him. As in Quran, it is mentioned “ Ya Ayyatuhul Nafas Mutaminna Arji Ela Rabbak Raziat Marzia ”.

 (one's satisfied, self)
 “Then check the heart, whether it is good or not.? Upon passing from the above processes and he should burnish his consciousness and accept his pledge and make him his disciple.

If any person did not know the work of the scissor as per the tradition of the people of Saluk (mystic initiation) then he is not on the right path and so for the reason he will put the poor fellow who will become his disciple on the wrong way.

Upon saying this sentence the Sheikh began weeping and he said there is an event of Basher Hafi when he was repenting and he went to see Khaja Junaid of Baghdad and on his hand, he was become penitent, so Sheikh after scissor work accepted him as his disciple and awarded him saintly dress (qirqa). After that

event Basher Hafi left the place and used to walk without wearing the footwear. Somebody asked him “ Khaja : why he did not wear the footwear?”. And he replied “It is not his power that he should walk on the floor of King with the footwear.” This is one reason and also hear there is another reason in this matter. On the day when there was a covenant with Allah, then he was without the footwear so for this reason it is a dishonour for him to wear the footwear. After this Sheikh told “ It is saying to the people of Saluk (mystic initiation) that the Sheikh, who do not advise his disciple on the rules and regulations of religion of Ahle Sunnat Wa Jamat (as people following of the prophet’s practice and commanding a majority) and who will not keep his condition as per the book of Allah and as per tradition of the Prophet of Allah then he is a thief. From the smoke we can know about the fire and from the disciple we can know about his spiritual master. There are many people who are on the wrong path because of the reason that their master is not perfect spiritual master. The matter of scissor belongs to secret matter of Allah and its revelation was not known by any person. But some persons were explained in this matter that by scissor the veils between the man and his creator are removed.” He said further, “ The shrine of the heart of a person has much importance and significance with Allah. But the person does not rectify it. Surely there are deviations from the right path and they are on the wrong way. The prophet told “ *Qalab Momen Arash Tallah.* ” . It means the heart of the Muslim (Momen) is Arash (throne) of Allah. After this Sheikh told “ When there are 70 veils before the Darwesh person and then there will no light which will reach to him and one who do not know the knowledge of the scissor work and Qirqa (saintly dress) and if he want peoples become his disciples

then think him that he is on the wrong path and so he also bring others on the wrong track. The Darwesh should possess knowledge and power so that in scissor work and for awarding Qirqa (saintly dress) he should not commit any mistake in this matter as per the rules and regulations of Ahle Sunnat Wa Jamat (as people following of the prophet's practice and commanding a majority).

The Sheikh told, “ In the book ***Dalil Shafi***, Sheikh Shafiq Balaqi wrote that the Fakir (Darwesh) one who is not living away from the mankind so, for this reason, he will be away from Allah. If Darwesh person who lives in the company of people, then he will not be free from problems and difficulties. Due to this fact, a Salik (it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) is kept away from the path of the Allah. So he was reading in the book *Salik Saluk* which was written by Bayazid of Bustam that “ The Salik (a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) of the path of Tariqa (spiritual path) should not even leave the house unnecessary and should not sit very much in the company of the persons and but he can visit the meeting of learned persons but at that meeting also he should not talk unnecessary things there. Then he should watch what will be the result of his worship and see how there will be enlightened by his consciousness. After this Sheikh told “ Before scissor work on the head of the disciple the disciple should be asked to have a bath first and then the spiritual master should put some sweet in the mouth of disciple and to pray with Allah as follows.

“ Oh: Allah grants this man the fervour of sweetness of the way towards Yourself and good eagerness and zeal.” If possible, give him instruction in the loneliness (khilwat)

otherwise, give him the instruction about silence and iradat (devotion).”

Afterwards Sheikh told, “ In the book *Israr-al-Arifin*, it is written that for some person the period of khilwat (loneliness) is 40 days and for some person 70 days and for some person for 99 days. But the tradition of the 99 days is correct and reliable and this tradition is referred by Abdulla Tastari. But as per group of the Junidia it is mentioned a period of 12 years and as per group of the Baseria it is mentioned a period of 20 years. The meaning of worship is to control over Nafas Ammara (one’s baser self) and loneliness means to imprison the dog of the soul (Nafas). Many of the Mashaiq (learned) persons of the past were taught for Maraqaba (meditation). They said, “In the loneliness, nothing should not be done except Maraqaba (meditation)”. It is better to cover the head with a cloth of the spiritual master in the loneliness because there will be light from its blessing in the Maraqaba (meditation) and for this purpose the Qirqa (saintly dress) was used to be awarded for these works only.

The advise of Zikr (invocation of Allah)

The Sheikh told “Some learned persons (Mashaiq) like Khaja Fazil Ayaz and Khaja Hasan of Basra told “ It is compulsory for the spiritual master to put his cap on the head of his disciple. After this, he should advise him for Zikr (invocation of Allah).” There are three kinds of Zikr (invocation of Allah) which are as follows.

1. La Ilha Illah. لَا إِلَهَ إِلَّا اللَّهُ (There is no God but God). 2. Subhan Allah, wal Hamdulilah, wa La illaha ilAllahu, waAllahu Akbar.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ (Glory be to Allah, All Praise is for Allah, There is no God but Allah, Allah is the Greatest)

3. Ya Haiyul Qayyum. يَا حَيُّ يَا قَيُّوْمُ (There is no God but He -the

Living, The Self-subsisting, The Eternal.) If you choose first Zikr (invocation of Allah) then it is required to recite nine times La Ilha Illah (لَا إِلَهَ إِلَّا اللَّهُ) and ten times say “Mohammedur Rasool Illah”. Upon this recite 21 times “Subhan Allah’ and after this recite three times “Ya Haiyu Ya Qayum” يَا حَيُّ يَا قَيُّوْمُ. But the above phrase should be recited in a loud voice so that the persons who were present at the meeting should hear it and have felt the pleasure of it. But care should be taken in this matter that the noise should not be so loud and it will reach to the houses of other people and disturb them. ”

The Sheikh continued his discussion that “ In the group of Junaidia there is instruction in this matter to recite it for 12 times with which he was agreed in this matter. He continued his discussion further that Zikr (invocation of Allah) should be performed with great dignity and at that time, the small hairs on the body should perform the work of the tongue. When Prophet Yahia (A.S.) used to perform the Zikr (invocation of Allah) then he will use to become in an unconscious condition and so he used to go towards the jungle and try to shout in loud voice there with great zeal and enthusiasm and used to say “ Oh: Allah You are pure and clean like the house and his heart is full with his Zikr (invocation of Allah). If any word other than His name will proclaim from his tongue, then he will die in that condition.”

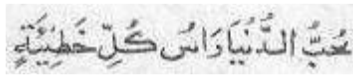
After this Sheikh told “In the book *Sharah Israr*, Khaja Yousuf Chisti was mentioned the saying of Zanon Masri that the example of the spiritual master and his disciple is like a nurse and baby. If the baby will say any bad things, then the nurse will make him busy with other good things and try him to make him good hearted and pious one. In the same way the spiritual master some time he should advise his disciple for the

Zikr (invocation of Allah) and some time he will ask him to read the holy book of Quran so that his heart will not attach to any bad thing.”

After this Sheikh told, “ There is saying that the disciple should not mix with the people of the world very much and with them not have busy much in their company and connection because in such company the heart of the disciple is disturbed badly.” “ Nothing is not injurious to Darwesh than the company of the rich and wealthy persons. The Fakir’s world and his religion are rectified in the room.”

Again Sheikh was continued his discussion and he said, “ The condition of spiritual masters and his disciple should be the same which is mentioned as above. If somebody will not find a perfect spiritual master or one who will not follow the books of the people of saluk (mystic initiate) or who will not follow completely the traditions of the pious persons of the past then in such condition one should become the disciple of that person upon thinking carefully on this matter.

After this Sheikh continued his discussion and he said, “ For Sheikh it is a matter of obligation for him to advise his disciple to be away from the company of the kings and wealthy persons and also he should advise him that he should not desire for fame and wealth. He should not talk very much and he should not go anywhere without any need because all those matters belong to the people of the world. The love of the world

is the root cause of all problems.”  Again

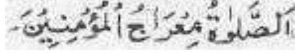
Sheikh told “ Always never leave the prayer mat un-necessarily. Because the people of Tariqa (spiritual path) say that when one person who will roam daily for the demand of the world, then for him the knowledge will not remain as legal or illegal for

him. If any Sufi person who leave Saluk (mystic initiate) and prayer mats and roam in the bazaar and streets, then his condition will become shallow in this matter.”

After this Sheikh told, “ Abu Baker Shibly says that the sign of the person who walks on the right path is that he should not sleep on a Friday night in all conditions and he should busy in the following things.

1. Zikr (invocation of Allah)
2. Reading of the Quran
3. Nafil (supererogatory) prayers

But he should pray Nafil (supererogatory) prayers because it is very important because it is said that “ *Salat Marajal Mominin.*”

 .The Sheikh continued his discussion further and he said “ The people of Saluk (mystic initiate) say “ The foundation of saluk (mystic initiate) is a mystic exercise (riyazat) and its fruit is devotion (iradat). So for this reason, the person should keep away from the company of the rich and kings and control the desires of the soul and try to sit in the company pious personalities. As per saying of Allah’s last prophet, “ *Suhabat Salahain Noor was Rahamatal Alemin.*”

 .It means the company of pious personalities is light and the mercy of the world.

The 11th Shaban 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The discussion was in progress about the persons who will be busy in the prayers, but due to engrossment (istaraq) they forget

themselves in this matter. The Sheikh said, “ When he was in Ghazni on his journey and he was seen there were some Darwesh persons were there who were very busy in their zakir (invocation of Allah) and recitals and he was with them in the night. In the morning he went to a reservoir which was very near for the purpose of ablution there and find there one old pious person and he was asked about him his details. He told me, “ He was suffering due to stomach pain since long time and due to this illness, his health was becoming very worse.” I spent that day in his presence and in the night I come to know that he was used to perform 120 rakat supererogatory (one rakat = one set of standards, genuflexion and prostration in prayer) prayers in every night. For each time of his natural call he used to take a new bath immediately and perform two rakat supererogatory of prayer. So I observed all his things carefully. One day I was entered in the reservoir for a bath and he was also going out of it and died there. Upon saying this event, Sheikh was began weeping and he said “ It was an excellent thing that he was firm in his faith until his last movement of life and he was the slave of Allah and he was followed all rules and regulation in this matter and was bringing it to its greatest heights.” He said, “ Upon enduring the hardships and difficulties then the man will be able to away from the sins and with this there will be good results for him.”

After this Sheikh told, “ He was in Bukhara with Sheikh Saifuddin Bakharzi and at that time somebody come there and conveyed his salam and said, “ Oh : Imam (leader) he is having some wealth with him. But during this period he was suffering losses and sometime there is a pain in his organs of the body.” The Sheikh said “ There may be a cause of less payment of Zakat (Islamic religious tax) and coming of illness is the reason

for the belief (Eman) and faith. The Sheikh continued his discussion further in this matter and he said “ The persons from successors to the prophet’s companions (Taibain) wrote in their books that on the day of judgement the indigent (Fakirs) persons will get such higher and top most position and status that the mankind will be in miserable condition that why they not become indigent (Fakirs) persons in that world. The patients will get such a reward that the people will be feeling that they would have been in such condition during the whole life period and will get such higher rewards there. After this Sheikh said, “ At time of pain and grief the man should think about the cause of this problem because the cure of the soul can be done well by us.” And upon saying this Sheikh began weeping and he was beginning reciting the following couplet from the Persian poetry.

اے بیمار درد کاں ترا دردت اے بیمار کایں ترا آہوت

The respect and favour of the Darwesh persons

The discussion was now staring about the respect and favour of the Darwesh persons so that for the sake of their blessing Allah can take you under His shadow.

The Sheikh told, “ The ruler of Multan and Awuch Sher Khan was used to oppose him there and during the period of one year he was killed by the army of the Kufar (infidel) ruler who attacked Multan and he was killed in that attack and he was used to recite the following poetry couplet in Persian in his matter.”

افسوس کہ از حال منت نیست خبر انگہ کہ خیرت شود افسوس خوری

In this connection Sheikh was continuing his discussion further and he said, “ Once he was reached Swaistan in the presence of Ohud Kirmani and Sheikh embraced me closely and he said “ It's excellent welcome for his arrival there.” I was sitting in the shrine building and at that time ten Darwesh persons came there and they were discussing among themselves about the miracles and piousness. One person among them was told “ The person of miracle should disclose their miracle.” So others told him you should disclose your miracle first. Sheikh Ohud Kirmani turned his face towards them and he said “ The behaviour of the ruler of Swaistan is not well with him so for this reason he used to give him trouble daily, but today he will not come back safely from the field.” At that time upon the comments of Sheikh one person come from the outside and he was informed that today the ruler went to the jungle for hunting purposes and he was falling down from a horse and his neck was broken and he was dying there. Upon this the Darwesh persons were looking at me and they were asking me to say something in this matter. So I did meditation in this matter and after some time raised my head and said “To look before their eyes”. So all were seeing before them that they were standing in the holy Ka'aba (grand mosque) in Makkah and they were coming back from there. So for this reason all the Darewesh persons recognized me as a Darwesh person. After this myself and Sheikh Ohud Kirmani told the Darwesh persons that we have done our work so they should now show their work. Upon hearing this all Darwesh persons put their heads in their saintly dresses (Qirqa) and vanished away from there. After this Sheikh told me, “ Oh : Moulana Nizamuddin, those who will be busy in the work of Allah, then Allah will also help them in their work. It means the person who will not decrease the service

of Allah and if all his deeds are as per the will of his friend then who will become Ghazi (Muslim warrior) always for his Nafas (soul) then Allah will not act against his will.”

After this Sheikh said, “ Once he went to Badakshan and he was found there were so many pious personalities were there. Abdul Wahid, who was a sister’s son of Zanon of Masr was living there in the cave which was away from the city. When he comes to know his information then he visited him in the cave. He found his weak and thin personality and he was standing in the cave and his one foot was inside and the other foot was outside of the cave and he was standing there in the condition of surprise. He reached near him and conveyed salam to him. He told him how he come there? And then he was becoming silent for three days and no sentence was uttered from his tongue. On the third day he comes back into the world of consciousness and he told “ Oh : Farid does not come near to him otherwise he will be burned down and also do not go far from him otherwise he will be fascinated.” You please hear my story. He lived in this cave for a period of 70 years. One day one woman was passed from here and his heart was desired for her so wanted to go outside in this matter. At that time he was heard a divine call in which it was told “ Oh : claimant of the covenant he used to say that he was left all unrelated things.” Upon hearing this divine call, his one foot which was left outside and there was one foot which was left inside of the cave was there and he has been in this condition of surprise since 30 years. There is fear with him that how he will face Allah on the day of judgement due to his regret in this matter.” After this great Sheikh said “He was spending the night there and at the time of the break of fasting, he was seeing one tray was come there in front of Sheikh in which there were 10 dates.” The Sheikh told, “ He

used to receive daily five dates and today 10 dates were sent here due to his presence. So come and have eaten these dates and drink milk and break the fast.” I kissed the earth with respect and eaten the dates and drank the milk. After this Sheikh was began busy in his world of activities. At that time ruler of Badakshan came there and kissed his feet with respect and he stands before him with great respect and honour. The Sheikh asked him what do you want.? So he said “ The ruler of Suwastan was taking his goods by force. So please give me permission to fight him in this matter.” Upon hearing the details Sheikh smiled and took one wooden stick which was lying in front of him and put it in the direction of Suwastan and tried to beat in this matter. Upon this event the ruler left from there. After some time some people brought his goods with them and they told the story that the ruler of Suwastan was sitting on his throne in the court and he was passing royal orders there and at that time one wooden stick was coming from the inside of the royal court wall and which hit the ruler so for this reason his neck was cut and he was falling down on the floor. After this event there was a divine call in which it was told “ It was the hand of Sheikh Abdul Wahed Badakshani which was killed the ruler.”

Upon this Sheikh said, “ He lived in his company for some days and then he was given the permission to leave him from there.” After this, Sheikh was beginning his preparation for the prayer.

The 13th Shaban 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. There the discussion was progressing about piousness of Sheikh Abul Ghais Yamani and Sheikh Saduddin Hamuya. The Sheikh

told “Sheikh Adul Ghais Yamani al-Hussaini was a great person of innermost qualities and who was seen great Sufi masters and well known pious personalities of time like Sheikh Yousuf al-Hussaini, Sheikh Shahabuddin Saherwardi, Sheikh Fariduddin Attar, Sheikh Usman Harooni. Once Mullah Mughal conquered Yemen. At that time Khaja Abul Ghais was residing in the monastery. So the caliph was going to see him and he explained the situation and was requested his help in this matter. The Sheikh gave him the horse whip and he was instructed to burn near the army of Mullah Mughal. The caliph as per instruction of the Sheikh was burned the wood in front of Mughal Army. Upon burning of the wood there was fighting was started in the Mughal army so they began killing each other. In the last it was known that there comes a group of green persons who killed the Mughal army and shattered the Mughal army camp and in the morning no person of Mughal army was alive and all were killed. In this connection Sheikh said one event of Sheikh Qutubuddin Bakhtiar Kaki ” Once Sheikh Qutubuddin Bakhtiar Kaki was with Jalaluddin Tabrazi, Sheikh Bahuddin Zikria in Multan. At that time Qubacha who was ruler of Multan come there and told the Mughal army came near the city so he asked him what to do in this matter.? There was one arrow with Khaja Qutubuddin so he gave the arrow to the ruler and asked him to throw it towards the Mughal army so he did as per the instruction of Sheikh and the Mughal army was fleeing from Multan city.”

The Sheikh said, “ Once there was no rain in Yemen so, for this reason, the agricultural fields were becoming dry and due to starvation a large number of the people were dying. So the caliph visited Sheikh Abul Ghaith with the people of Yemen and he was requested for his prayer for the rain. So Sheikh said to

all of them to come in his prayer place tomorrow. The ruler came the next day in his prayer place and Sheikh Abul Ghaith was sitting on the pulpit and started praising of Allah and he was sent the blessing on Allah's last prophet and was looking at the sky and said: "Oh: my Lord: if he accepts his obedience then send the rain." Upon this prayer, the heavy rainfall was started and it was not stopped till six days. The people used to say by swearing that in their whole life they could not see such a heavy rainfall so far. After this, Sheikh said the details of the above Sheikh's death.

The Sheikh was sitting after the morning (Fajr) prayer on his prayer mat. One person was coming there at that time in his service. After performing Ishraq (mid-morning supererogatory prayer) prayer, he asked that person to call Ghassal (undertaker whose work is restricted to washing the dead corpse) and keep a dress and scent. The Ghassal was coming there and all other things were collected there. After this he told them to leave him alone as the horsemen of Allah will come there and he was started reciting verse (Sura) *Yasin* from Quran. When he reached the following place "*Fasubhanal Lazi Bedihi Malkurat Kulu Shai elahi Turjaon.*"

فَسُبُّهُ الَّذِي يَبْدَأُ مَلَكُوتَ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

Then he left this mortal world. From the corner of the wall there was a divine calling heard in which it was heard "The friend was attached to his friend." After saying this Sheikh began weeping in loud noise due to sorrow and his grief in this matter and after making a slogan he was becoming unconscious there. When he was becoming conscious then he recited the following couplet of the Persian Poetry.

در کوئے تو عاشقان چنان جاں بربند
کایک ملک الموت نہ گنجید ہرگز

After this Sheikh continued his discussion further and said “ When the age of Prophet Mosa (A.S.) was completed and one day he was going outside to go somewhere and he was visited by the angel of death on the way. The angel was conveyed his salam to him. He answered his salutation and asked him who he is ?. The angel said “ He is the angle of death.” Prophet Mosa was in the condition of fervour, so he slapped heavily the angle of death so he ran away from there and he said he will not go there again. Hadrat Izrail went to his place and in prostration, he said “ Oh: Allah, where he sent him.? If he was not fleeing from there, then his life was in danger.” He received the reply which is as follows. “ Oh: angel of the death, among him and his friends there is no place of the other unrelated person and because We know and our friends know well in this matter.”

On the next day of the above event Prophet Mosa (A.S.) was sitting after the prayer and his face was in the direction of the Dome of the rock (Baitaul Muqdiess) and at that time angel Gabriel comes there to see him and conveyed salam to him and presented one apple from the paradise. Upon smelling from the apple Prophet Mosa (A.S.) felt the smell of his friend in his mind and so cried loudly and died suddenly there. Upon saying the details of the above event, Sheikh was began weeping and all the persons were also affected by this and began weeping due to this reason. The Sheikh’s condition began further worse in this matter and he recited the following couplet of the Persian poetry.

در کوئے تو ماستقال چنان جاں مند کا بنجا ملک الموت نہ گنجد ہرگز

The above event of prophet Mosa (A.S.) and the angel of the death could not be viewed by the apparent eye’s view and

apparent understanding of wisdom as this event belongs to the platonic (Imsal) world. There is superiority of man among all creations of Allah. So there should be required to show this preference and relation of man with the creator so such event was happening to show this importance and relation in this matter.

So the above event should not be viewed by the eye of the manifest (zaheri) and by the understanding of manifest (zaheri) of the wisdom. For this reason, so there should be no objection in this matter logically, but we should see the greatness of the mankind among the creations of Allah.

In this connection Sheikh continued his discussion further and he said “ One pious personality went to visit the grave of Prophet Mosa (A.S.) and he heard the voice which was coming from the grave “ *Rabbi Arni Anzar Alaik*” (manifest thyself to me) and at that time he told there, “ The love which will remain in the both conditions of life and death” . The Sheikh told, “ On the day of judgement Prophet Mosa (A.S.) will hold the parapet of the throne (Arash) of Allah and he will say “*Rabbi Arni Anzar Alaik* (manifest thyself to me) ” and if the angels will not stop him from his excess of indulgence and fondness then there will much more problems like the problems of the day of the judgement. After this Sheikh saw me and he said, “Taleb (student) should always be drowning in the love and fondness and he should always keep the remembrance in the heart and there should be progress for it for every moment.”

After this Sheikh said, “ One youth person’s last time came. He belongs to the category of the persons who are eligible to enter the Kingdom of Heaven. The angel of death went to visit for him to take out his soul and was searched him in the East, West, South and in the North but he could find his address

anywhere. So he went back to his place and prostrated the Lord and said, “ Oh: Lord of the worlds he could not find the youth person anywhere and he was commanded to check him in the ruined and deserted places and as well as such other similar places and to get him from there.” So he went all these places but he could not find him there and so he went to his place and he was informed the Lord of the worlds in this matter. He heard the divine call “ Oh: angel of the death, he cannot take out the souls of Our dear ones. They will die for the sake of Our name, Our remembrance and for Our aspiration and so he does not know the details in this matter.” The Sheikh began weeping and recited the following couplet of the Persian poetry.

در کوئے تو عاشقان چنان جاں بدیند کاجا ملک الموت نہ گنجد هرگز

Upon this Sheikh said, “ When my brother Sheikh Bahauddin Zakaria was near at death, then his son Sheikh Sadaruddin Arif was sitting outside of the door and at that time somebody came there and he was given him one letter and asked him to give the envelope to his father without opening it. When Sadaruddin saw the name on the envelope and he began weeping and he told him that he was recognized him that he is an angel of death. The angel of death told him, “Yes”. Then he asked him why he did not go inside of the house.?. The angel said, “ This work will be taken by him and his duty was only to hand over this letter to him.”

Sheikh Sadaruddin went inside of the house and Sheikh Bahuddin was busy in the worship. When he finished his work, then Sheikh Sadaruddin has given him the envelope. The Sheikh opened the envelope and read the letter and went into prostration and died. At that time, there was a divine called heard and in which it was said, “ The friend was attached to his friend.” Upon

saying this, Sheikh made a slogan and become unconscious and he said, “One day he will also go to see his friend.”

On this occasion he was told the story of Sheikh Saduddin Hamuya and he said, “He was a great pious personality of his time. He went to one mosque and he was staying there. In that city many Muslim persons were there in ill condition of health. So for this reason he asked to bring all patients before him. When the patient visits him, then he used to fondle his hand and then the patient will be recovered from the illness due to the kind grace of Allah. In this way many thousand persons were becoming well there. From that place Sheikh went to Ghazni and in that city also due to his sake many persons were got their lives back to them. Then Sheikh Saduddin went to Ouch and when his last time came there all his friends were gathered at his place on the day of his death. Sheikh Saduddin sat on the floor and his face was in the direction of Qibla (direction in which Muslims turn in prayer) and he was starting the recitation of the verse (Sura) *Baqra* and at the time of Ishraq (mid morning supererogatory) prayer and also he was completed recitation of the holy book of Quran and after that he went into prostration and died. After this Sheikh was began weeping.

He continued his discussion further and he said, “Sheikh Saifuddin Baqarzi used to sleep on the place where he used to perform Isha (night) prayers. The Imam (leader) and Muezzin (one who shouts the call to prayer) were used to presenting with him during the whole night time and there will be a very much invocation of Allah and he used to be spent his whole life in this routine.”

After this Sheikh said, “One person in Bukhara saw in his dream that the lighted lamp was going out of the gate of Bukhara city.” Upon his wake up from the dream he went to see

some pious person to know the details of the interpretation of his dream. The pious person told him “Some great pious personality will die.”

The Sheikh again continued his discussion further and he said “Sheikh Saifuddin Ba-Kharzi who saw his spiritual master in his dream and who was showing very much fondness towards him. After this event for a period of one week there was talk of the separation many times and the words of farewell and separation were on the tongue of the Sheikh. So the people were surprised in this matter and they could not know the reason for it in this matter. At last he himself said “ Oh : Muslim, his Sheikh was calling him so he will go there”. And by saying this he went into the house. All of his friends were gathered there and lit the torch in the night when he was dying. Sheikh Saderuddin was spent some part of the night in the thoughts of the separation from his friend and at that time one person came there wearing blanket and offered him one apple with great respect which he brought in his hand and due to the smell of it Sheikh Saderuddin died there. The Sheikh was began weeping again and he was started reciting of the Persian couplet and also he was asked Sheikh Bederudden and Moulana Ishauqe to recite poetry from Masnavi (is an extensive poem) and so he was beginning reciting the poetry of Persian couplet.



The Sheikh was becoming unconscious and he was in this condition for a period of three days and afterwards, he was becoming in the normal condition.

The 25th Shaban 655 Hegira year

The way of Saluk (mystic initiation) in Tariqa (the spiritual path)

Today I was sanctified to touch the feet of the Sheikh. Some Darwesh persons were coming there to visit Sheikh Bahuddin Zakaria and there was discussion in progress about Saluk (mystic initiation). The Sheikh of Islam said “The Tariqa (spiritual path) way is only the name of acceptance and approval. If somebody will put a sword on the neck in that condition one should not refuse it and make no escape from it.” Again he said “If there will be such above condition which prevails with any person then accept him as a Darwesh person.” At that time one old lady came there and paid her respect and honour to the Sheikh. So Sheikh told her to come near to him. When she comes close to him Sheikh asked her how are you.? The old woman said “ Oh: my master since the period of 20 years she was suffering from the problem of the separation of her son and she does not know whether he is alive or dead.?” The Sheikh went into meditation (Maraqaba) and after some time he lifts his head and he told “ Go her son will come back.” The old woman went back to her house in happy mode and condition. After reaching her house, she was found knocking on her door so the old woman asked who is there.? And she received a reply from the door that he is such and such person. The old woman went outside of his house and she was found, her lost son was there so she with great joy and happiness she was hugging with him and she brought him inside the house and asked him where he was there for such a long period.? The son said, “ He was 1875 away miles from here. So the mother asked him how he was reaching back here today.?”

The son was saying “ He was standing on the riverside and there was an idea about her which come into his mind suddenly and due to this there was trouble in his mind so he was began weeping in this matter. At that time suddenly one pious person who was wearing a dress of honour and his colour was white emerged from the water and he was asked to him why he is weeping there.? So he explained him all details in this matter. The pious personality told me “ If now he will take him back to his place what do he will do?. But he thought this task very difficult. That Darwesh told me “ To hold his hand and close the eyes. Upon opening the eyes, he found himself near the door of his house.”

The old woman understood that the Darwesh person who brought her son back to her house was Sheikh of Islam so she come to see him and touched his feet with great respect and honour. Upon the departure of the old lady Sheikh said “ If any obedience or recital is missing from any person then he should think it is like a loss of his death. The Sheikh continued discussion further and said “ When he was with Sheikh Yousuf Chisti and at that time one Sufi person come there and paid his respect and honour to Sheikh and he said “ Tonight he was seeing a dream in which somebody said his death is near”. Then Sheikh Chisti asked him whether his prayer was lapsed yesterday.? That person after thinking was replied “Yes”. So Sheikh’s interpretation in this matter in which the death is shown as a sign. So from the person of recital if he will miss a recital, then it is like the loss which is equal the loss of the death. As per reference it was a tradition of Qazi Raziuddin that he was used to read Surah (verse) *Yasin* from the holy book of Quran daily but by chance one day he could not read it. In the evening he was going somewhere on his horse and the

horse hit by something and he was falling down on the ground and his leg was broken in this accident. He thought on this matter and he was found, his fault of not reading the Sura *Yasin* from the holy book of Quran.”

The Sheikh of Islam said “The person who used to perform the daily recitals and if he could not perform it in the day time, then he should complete in the night time and in this way he should not leave it. Because of his negligence the effect will reach to all cities and a large number of mankind will face the problem in this matter.” In this connection he continued his discussion further and he said “Once one traveler was his guest in his house and who told him about the events of Damascus city that when he was reached there he was found in the condition of destruction and in the plunder. So he could not find the houses there more than 20. Upon his search about the condition of destruction, it was known to him that in that city almost all persons of Ahle Suunat Wa Jamat (as people following of the holy prophet’s practice and commanding a majority) were inhabited in that city and they were in the habit of daily recitals. Once almost all persons were committed some carelessness and negligence in this matter. Due to this reason, even a period of the year was not completed the Mughal army was attacked the city Damascus and it made plundered and destructed.”

Upon this Sheikh of Islam said, “It was the practice of Khaja Moinuddin Sanjari that he used to visit funeral procession of the deceased of the neighbour persons. When all persons leave the graveyard, then he was used to sitting on the grave of the deceased person and he used to recite some prayers there on this occasion. Once he went along with the funeral procession and he sat there on the grave of the deceased person upon

leaving of all relatives of that person. As per the statement of Sheikh Qutubuddin Bakhtiar Kaki that he was also present with him in that graveyard and he said “ Many times he face was changing and, at last, he stood by saying that due to thanks to Allah the pledge (bait) is a good thing. The Sheikh of Islam was asked by him in this matter. The Sheikh of India said “ When the person was buried in the grave immediately the angels of punishment (Azab) come over there and they wanted to continue their work. Suddenly Sheikh Haruni arrived there and he said, “ He is his disciple.” Upon saying of these words from the tongue of Sheikh immediately there was an instruction to the angels to say, Sheikh, that the person was opposed him. So Khaja said to them, “ No problem that he was used to opposing him, but he was used to attach himself so he does not want any hardships on him.” There was a divine call in which it was heard to leave the Sheikh’s disciple (Murid) and forgave him. He said, “ It is a good thing to become a disciple of some of the person.”

“ Upon explaining this event, Sheikh was began weeping and he was reciting the following Persian couplet.

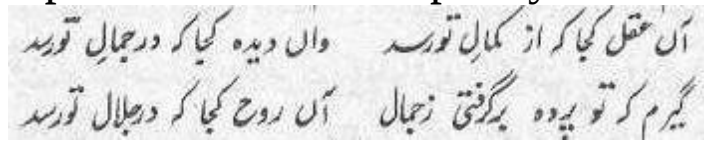
گر نیک شوم مرا از ایشان گیرند درید باشم مرا بدیشان بخشند

One day there was a condition which prevailed on Sheikh of Islam and he said: “ If there will be some choristers (Qawwals) then they should hear something.” By chance on that day choristers (Qawwals) were not present at the meeting place. At that time, Moulana Badruddin was reading some letters and messages from the mailbox and he was found one letter and which he presented it to Sheikh of Islam. So he told him to read the letter. So he stood there and began reading the letter in which it was written many words of respect and honour in

favour of the Sheikh of Islam were written and some words are as follows.

1. Haqir (low)
2. Faqir (beggar)
3. Zaif (old)
4. Nahif (weak)

So upon hearing these words, there was a condition of ecstasy (wajd) which was prevailed on Sheikh and so he began reading the couplets from Persian poetry which is as follows.



In this condition one day was spent and after this Sheikh told the story of persons of Qutub (highest cadre in spiritual pivot). He said, “ Sheikh Qutubuddin was met Sheikh Jalaluddin Tabrizi and both of them began exchanging the details of the events of their travels and at that time he was present there in the company of the above great Sheikhs of the Islamic religion.”

Hadrat Jalaluddin Tabrizi said, “ When he was going to Qursh then on the way he was met many pious personalities. One pious person who was there in the cave and he was visiting him and touched his feet with respect and honour. When he reached there he was busy in the worship. So he waited there for some time in this matter. Upon finishing of his prayer, I said salam to him and he was replying ‘Walaikum salam Ya Jalaluddin.’ So he was surprised and astonished in this matter that how he knows his name.? He understood his thinking and he said “The one who sent him here told him his name.” After this I kissed the ground with respect and honour. He asked me to sit there so I was sat there. The pious person said “ When once

he was in Isfahan and saw a Dervish person there who has great qualities in him and he was about 55 years old man and belongs to sister's son of Hasan of Basra and who used to help Muslim and non-Muslims equally in their time of needs. Even without asking the help of the needy persons he will use to fulfil their needs and desires.”

He said again to me that many pious persons were instructed him but the instructions of the last pious person he could not forget and he was Khaja Arifain Sheikh Jalaluddin and who said “ If Darwesh want to reach Allah and His nearness then it compulsory for him that he should disgust from the world and away from persons of the world because most dangerous thing for the Darwesh person is the world and his love of the people of the world and in this way Sheikh Jalauddin explained that when the people of Allah left everything then they will able to find Allah.”

After this he was told “ One day and one night he was in his presence. He was seeing two breads of barley were coming there by an invisible source. That pious person gave me one bread and asked him to break the fast and asked him to go one corner and continue worship there. When one third of the night was passed and he saw there one pious person was coming over there wearing green blanket and there were seven tigers around him and he was sitting before the Sheikh. For this reason there was shivering upon me and I was eager to know about the name of that pious person who used to love the company of jungle tigers. That person began the recitation of Quran and when he was finished the complete reading of the Quran then he stood and did ablution and he again started the recitation of the Quran since beginning and by that time the night was finished. I went near to him and joined his prayer. After the prayer my host pious

person said “ The pious person of the tigers is Prophet Khizer (name of a prophet immortalized by the fountain of life) and do you want to meet with him.? I shook his hands two times and he was very kind towards me and at last he left the place with his tigers. I asked his permission to leave Sheikh and he said “ Oh Jalal: if he wants to leave him then he can go from here. But take care that do not be careless and negligent in the service of the pious personalities of Allah. It is good to become slaves of the pious persons. Go now and you will reach to such a place where there will be a river which will be flowing there. Where you will find two tigers there. If there will any harm from them, then tell them his name so they will not do any harm to him.” Sheikh Jalaluddin said upon this he was kissing the ground and he left the place. When he reached the place and he was found two tigers were there. When they saw him, they began roaring and they approached towards him to attack him so he told them in a loud voice that he was coming there from such a pious personality. Upon saying this the tigers put their heads down on his feet and began touching it and then they left silently from there and he was coming back safely from there.

Upon saying these details of Sheikh Jalaluddin, then Sheikh of Islam began the details of travel events of Sheikh Qutubuddin. He said “ In the beginning he was reached in one city and in that place one Darwesh person was living there and near his place of residence there was one mosque and the mosque, which was in deplorable condition and it was having one minaret and which was well known by the name of seven minarets but actually in that mosque there was one minaret only. It was well known in that city that the prayers of the persons are accepted upon visiting the minaret. Regarding the prayer it was known that the prayer which is performed on the

minaret will have the effect of the seven prayers. Also, it was known there that if such and such prayer is performed while sitting on the minaret, then one can meet the Prophet Khizer (name of a prophet immortalized by the fountain of life). At last I reached that mosque and prayed two rakat of Nafil (supererogatory) prayer there and went to the top of the minaret and prayed there and come down from there and began waiting for Prophet Khizer (name of a prophet immortalized by the fountain of life). But Khaja Khizer (A.S.) did not come there so he was began leaving from the door and he was found one person come there and asked him what he was doing inside of the mosque there?. So he was saying “He was waiting for Prophet Khaja Khizer (A.S.) upon praying two rakat (one rakat = one set of standing, genuflexion and prostration in prayer) of Nafil (supererogatory) prayer and doing recital there but could not find such wealth so he was going back to his house. That person told him, “ What is his work with Prophet Khizer (A.S.)?, and he also wanders here and there like him, but he could not able to enter inside.” During the discussion which was in progress between us and at that time one person wearing green dress was coming there so the person was kissing his feet. Prophet Khizer (A.S.) was asked with that person what I needed?, and if he needs, whether the world or something thing either.? That person told him, “ He wants to see him only and not more than this.”

The discussion was in progress, but there was call (Azan) for the prayer and so many Darwesh persons were coming there from all sides automatically and one Darwesh said Allah Akbar (Allah is great) and one Darwesh person was becoming an Imam (leader) and he was performing the prayer. There was a month of Ramadan so in Taraweeh (special night prayers in

Ramazan) prayer twelve parts of the Quran were recited. But in my mind, I was thinking for recitation of some more parts of the holy Quran. When the prayer was over and all Darwesh persons were left from there to their previous places. I also come back to my place. In the next night I went there with doing ablution and sat there, but could not find anybody there till morning time. The Sheikh of Islam was explained too many benefits in this matter and was standing in the prayer so all persons left from there to their houses.

The 5th Ramadan 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Dear persons of pure and pious nature were present there in the meeting place. The discussion on the month of Ramadan was started. The Sheikh said “This is the holy month and during this month the Satans will be imprisoned so that the Muslims should not be misguided by them and all doors of mercy will be opened. For every Muslim one angel will be sent down with a tray of mercy for him. During day and night the serial of coming and going of the angels will be found in the middle of sky and earth. And there is a command of Allah, which order angels to pour down the tray of mercy on the fast, keeping persons at the time when they break the fast. The Sheikh said “The fast is secret in between the man and his creator.” For each and every worship there is the reward which is already fixed. But the reward of the fast nobody knows except Allah. In this matter Allah says “The fast is for Him and so He only knows what the reward should be given in this matter?”

The Sheikh said “The name of first ashara (ten days) of this month is known as mercy (rahmat) and the second ashra (ten

days) is known as magrafat (forgiveness) and its third ashra (ten days) is known as freedom and released of the persons from the hell. In the first ashara (ten days) there will be mercy and barkat (blessing) will be coming down from the sky on the fast, keepers. In the second ashra (ten days) there will be magrifat (forgiveness) and inam (reward) and bestowing (bakshis) and also, in every minute, many hundred thousand Muslim persons will be granted the approval of the will of Allah. In the third Ashra (ten days) all those Muslims persons who will observe the fasting during their lives will be freed from the hell.”

After this Sheikh said “The person who will be pleased with the commencement of the month of Ramadan and for him Allah will free him from the grief and increase his blessing always. And those who become sad upon the end of this month for him Allah will grant him the pleasure and happiness of the both worlds.” The Sheikh continued his discussion further and he told “The reward of observation of fast of Ramadan is written as the equal worship of 1000 years. And as per this calculation, the sins will be also forgiven by Allah.”

The night of Power (Shabe Qadar)

This night is available in the last ashra (ten days) days of the month of Ramadan. So the man should be careful during this period and he should avail and get the full benefits of the night of power.

After this Sheikh said, “For the people of innermost every night is the night of power. And on this day, all nemats (graces) were available to them which are only available to the general persons in the night of power. But it is good that its importance should be specially taken care in this matter.”

The Sheikh continued his discussion further and he said “ During the month of Ramadan the practice of spiritual masters was that they used to hear one Quran in the Taraweeh (special night prayers in the month of Ramazan) prayer. And Khaja Haruni used to hear two Quran. After this Sheikh said “ Once he was travelling towards the western side and the month of Ramadan was started and he was staying in the mosque of Imam Had’dadi. There lived one great and the famous pious person was there and his name was Sheikh Abdullah Mohammed Ba-Farzi and he was the Imam (leader) of that mosque. He used to recite every night, three Quran and 8 parts of the Quran during Tarawih (special night prayers in Ramazan) prayers. So I was able to get too much reward of hearing of the Quran during the month of Ramadan there. At the time of leaving the meeting he said “ In this way and by this method of the hard work and endeavour and the task should be done. The people of pure and pious persons say “ This way cannot be covered without the endeavours.”

The Sheikh said “ Khaja Ba-Yazid Bustami worshipped Allah for a period of 70 years. He used to live for many days without water and food. Due to his too much hardship and difficulties than he was able to get presence himself in the court of Allah. When he got presence there, then he heard a divine call in which it was heard “ Still aliash (filth) of the world is available to him. If it is not removed from him, then he cannot move further.” So he said “Oh : my Lord now he was not having anything to him.” And he was received replying , “ To see his dress and the water pot.” Then Ba-Yazid Bustami removed the above things and he was getting permission . Upon explaining up to here Sheikh began weeping and said, “ Sheikh Ba-Yazid was stopped there due to his dress and water pot. So the persons

who are involved in many matters of the world and so then what they should can keep hope in this matter?.”

After this Sheikh said, “ This is the holy month of Ramadan and he will complete one Quran in Taraweeh (special night prayers in the month of Ramadan) prayer every night. Is any body is there who will share with him.? So all people accepted his suggestion and put their heads on the ground and they said it is their great pleasure in this matter. The Sheikh has completed the recitation of four Quran in one night. In every rakat (one rakat = one set of standing, genuflexion and prostration in prayer) he was recited 10 parts of the Quran. The only short portion of the night was left due to this reason of lengthy recitation of the holy Quran. I was also presented during the Taraweeh (special night prayers in the month of Ramadan) prayers during that month of Ramadan.

The Revelation and miracles

After this, the discussion was started about revelation and miracles. Once myself and Sheikh Jamaluddin resident of Awuch were together at one place. Sheikh Jamaluddin was a man of powerful miracles and the holder of the grace with him and one day I was sitting with him. Some dauntless (Qalendara) persons come there with the holding of iron rods on their waists with them and they come there and said salam to Sheikh and sat down there. Among Qalander persons all were not having wisdom and intelligence with them and in those days in the public kitchen of the shrine building by chance the curd was not available. The Qalander persons were asked for the butter milk. The Sheikh saw me and I also look at Sheikh so that there should be something done in this matter. There was a river near

the shrine building. The Sheikh told Qalenders if they require the butter milk, then should go into the river and they can drink as much butter milk from there. The Qalander thought this thing very difficult for them, but by unwillingly they stood and they reached near the river water. Upon looking there, they find all was the butter milk in the river which was available everywhere. So they drink full of their stomach. Upon this Sheikh Jamaluddin said “The Darwish persons should go inside of the shrine building and they should take rest there.”

In this connection he told “One pious person told the story that in the presence of Sheikh Jamaluddin one man come over there from performing the Hajj pilgrimage and upon kissing the ground due to the respect of Sheikh he continued his conversation that he was seen him in the circumambulation of Holy Ka’aba during Hajj pilgrimage season. So Sheikh was upset and angry in this matter and he said him, “Oh: foolish, does not disclose the matters of Fakirs (Darwish) and be silent in this matter. The persons of Allah used to live in Kamli (blanket) and what is this great thing.? In his presence the Ka’aba is available. If he wants, he can visit from the East to West within time off in the twinkling of an eye.” The Sheikh caught the hand of that person and said him, “To close his eyes and that person closed his eyes and he saw Sheikh was on the mountain of Qaf (Caucasus a legendary abode of the fairies) with one angel who was Mu’wakkil (guardian) of that place. And after some time, they come back to the place. Then that person accepted the status and position of pious personalities. He left the place while saying, “It is right that the position and status of friends of Allah will not be known to anybody except Allah.”

After this Sheikh of Islam said, “Nobody wasn't seen Sheikh Jamaluddin during the prayer time. When the time of

prayer comes he used to vanish from there. At last, the secret was known that he used to perform his prayers in the holy Ka'aba (grand mosque) in Makkah.”

During the discussion one old Jogi (Hindu ascetic) who was doing many endeavours was coming there from a long distance in the presence of Sheikh and upon visiting him there was very much fear of Sheikh on him so he was let down his head there. So Sheikh looked at him and he told him in the loud voice “ Lift your head” then he lifted his head and stood there with the folding of his hands. The Shaikh of Islam asked him from where he was coming there and what is his condition.? Due to fear Hindu ascetic (Jogi) could not reply in this matter. So Sheikh repeated his words, but he could not reply. Upon asking three times, he said slowly, “ Your honour he could not talk in front of him”. Upon this Sheikh of Islam told me, “ This Jogi (Hindu ascetic) come here with many big challenges, but when he put his head down on the earth then I thought in my mind that the earth should catch his head. So it happened like that. He tried to lift his head from there, but he could not rise from there. If he will not regret from his arrogance and pride, then he was left there until the day of judgement.”

Then Sheikh looked at the Jogi (Hindu ascetic) and asked him about his work. The Jogi said, “ We have obtained the perfection in the work of flying in the air and he have got this thing.” The Sheikh told him to fly in the air so that we can watch the game.” Upon flying of Jogi (Hindu ascetic) Sheikh gave the signal to his wooden sandals to fly in the air by the order of Allah and beat on the head of Jogi (Hindu ascetic). So the Jogi (Hindu ascetic) was upset with this matter and come down on the earth and accepted that when the position and status of sandals are so great then who will equal his position with the

status of Sheikh so he was accepted the religion of Islam and its truth.”

In his new way of life Jogi (Hindu ascetic) said “ In the world all kinds of good and bad nature children are born to the parents. This will happen due to knowing or not knowing the rules and regulation of the intercourse by the parents.” This is a lengthy and detailed discussion. One day I asked Sheikh his explanation in this matter. So Sheikh smiled in this matter and said: “ Moulana Nizamuddin well you have learnt all the details in this matter but all things are no useful for you so leave these things.”

At that time, some Darwesh persons with the wearing of the wool caps come there from Palestine and put their heads down there for the respect of the Sheikh. The Sheikh told them to sit and they sat there. There was one pious person who was watching Sheikh many times and putting his head down there. At last, he could not control himself and he was standing there and put his head on the feet of the Sheikh and he said, “ Oh: master (Maqdoum) he has seen him in the Palestine mosque in sweeping work there. The Sheikh told him “ You are right, but do you know the promise or you have forgotten your promise in this matter.? So you should not disclose this secret. So that Darwish was regretted very much that he was making a big mistake in this matter. When he felt very much regret and weeping for his mistake, then Sheikh said “ My dear, where the pious personalities of Allah sit, there will be available the holy Ka’aba, Arash (throne of Allah) and the chair of Allah and also whatever the things which Allah was created can be seen by them.” Then he asked them to close their eyes and again asked them to open the eyes and they made a slogan and were become unconscious. After passing of sometime when they

become conscious and they said actually Sheikh was showing us all things which he was discussed with us. The Sheikh awarded the caps and granted them caliphate of Suwastan and given them permission to leave from there. After that, it was known by the travelers that Sheikh was used to visiting the mosque in Palestine daily and was used to do the work of sweeping there. Upon this discussion Sheikh said “He was standing for a period of 20 years in the condition of thinking. And due to standing for a period of 20 years and, for this reason, the blood was reached in the legs and it was discharged from there. During that period, he was promised not to give cold water and a loaf of bread for the soul.” When this discussion was in progress one Derwish person came there and his name was Shahabuddin Ghaznavi who was a disciple of Sheikh and he was coming there and he was kissing the earth and sat there. Who was brought 100 Dinars from the ruler of Lahore for Sheikh? So Sheikh asked him soon to give the gold coins. The Darwish gave him only 50 Dinars to Sheikh. So Sheikh smiled and said “Shahab, well you have made the brotherly distribution of the amount. But Darwish should not do like this. So the Darwesh person was regretted in this matter and gave him balance 50 Dinars immediately. The Sheikh said, “If he would not have warned him, then he will be away from the right path and never reach to the final destination.” Upon saying this Sheikh gave him back 100 Dinars and asked him to renew his pledge to him because there was a problem in the first pledge. Upon his second pledge, Sheikh asked him to leave the place. If he wants to give cap to anybody then he can give him and now here his work is over so he can leave this place.

The 25th Shawwal of 655 Hegira year

Alam of Alwai (heaven) and Alam of Safli (world)

Today I was sanctified to touch the feet of the Sheikh. Sheikh Jamaludin Hansavi, Sheikh Baderuddin Ghaznavi, Moulana Baderuddin Ishaque and other pious personalities and pure persons were present there in the presence of Sheikh. After this one Jogi (Hindu ascetic) come there so I asked him what is a real affair in his religion.?. He said “There are two worlds which are accepted by them and which are mentioned as follows.

1.Alam Alwai (paradise)

2.Alam Safli (world)

From the forehead to the navel (Naf) is belongs to Alam Alwai (paradise) and from the navel (Naf) to leg belongs to Alam Safli (world).” Upon hearing this Sheikh of Islam said “He is speaking rightly, but care to should be taken for the following things which are necessary and must in the Alam Alwai (paradise).

1.Truth and Safa (purity)

2.Good manners

3.Good dealings

In the Alam Safli (world) the care and control should be taken for the following things.

1.Piety

2.Cleanliness

3.Care of Zahed (asceticism)

Then Sheikh of Islam began weeping and he said “He liked his discussion very much.”

Then he said “Those who will claim the friendship and love of Allah and also if he will have the love of the world, then in this case he is a liar and false person.”

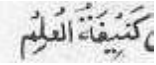
After this Sheikh said, “ In the book of history Qazi Hameeduddin wrote there are three times when the mercy of Allah will be sent down to the world.

1. At that time of the ecstasy (Sama).
2. At the time of eating of the food for the purpose of getting energy and power for the obedience.
3. At the time of the cleansing of the hearts of the Darwesh persons.

During this discussion, six or seven young and old Darwesh persons of grace and who belongs to the lineage of the Chist come there and they said: “ There is a reality among them to so please ask some of your friends to hear the details on this matter for the sake of Allah.” The Sheikh of Islam allotted me this work and Maulana Badruddin Ishaque was also asked to assist me in this matter. So we have obeyed the instruction of the Sheikh. At the time of the statement they used such words of respect and honour and for this reason on me and on Badruddin Ishaq there was lamentation which was prevailed upon us due to the good speech of the persons so there come thinking in our minds that these are angels sent down by Allah who come there to teach us for the settlement of disputes and problems. When Sheikh of Islam comes to know the details in this matter, then he began weeping and he said “Yes” there should be nothing revealed from the dead body, it means there will be no reveal of the effect of the anger.”

After this, in this connection, Sheikh said “ When who will eat his food, then it is compulsory for him to observe obedience so that the food will become part of the worship. The Fakir (Darwish) should eat as per the desire of the soul.” The Sheikh said “ As per reference from the book ***Rahatal Arwah*** in which it was written that one Darwesh was made one monastery there

and he was living in it for many years there. One another Darwesh come there and he lived on the other side of the river. When the first Darwish's food was ready, then he called his wife and his children and told his wife to go and give the food to that Darwesh. So the woman told him how she can go there as there is no boat in the river. He said “ When you reach on the bank of the river and say “ Oh: river of the venerable to give her the way for the sake of that Darwish who did not do even one-time intercourse with her during a period of 30 years.” And in this way, you will get away on the river.” Upon hearing these words she was surprised as she had many children from him but what he is saying on this matter but she was silent at that time and went to the bank of the river and she was repeated the words and she found the way in the river and she was reached near the Darwesh person and said salam to him gave him the food which she was brought for him. That Darwesh eats the food and asked the women to leave the place. So she was surprised how she should go back to her place. So the Dervish asked her how she was coming there.? The women told him that “ Her husband was instructed in this matter and she followed his instruction and she come there.” The Dervish asked her that she should say “ Oh: river of the venerable now to give way for the sake of that Darwish, who did not eat food for a period of 30 years.” In this way, the woman found the way to the river and reached back at the place of her husband. She asked him to explain the secret in this matter. He said “ He and that Darwish person said correctly in this matter. Since for a period of 30 years, he could not intercourse with her as per the desire of his soul, but he did intercourse as per her rights only. And that Darwish did not eat food unless there will determine in his mind that with the food there will be a source of the power and energy for the worship.”

After this discussion was started about Hazrat Abdulla Ben Masood that his height was small. The last Prophet of Allah said about him that “ He is the purse of the knowledge.”  With this, it is known that his height was small. In this connection Sheikh said “One day he was presented with the Sheikh Bakhtiar Kaki and at that time one person whose name was Rais and who was his fellow disciple (Ham-Qirqa) and he came there and kissed the earth and said “ Tonight he was seeing in his dream one dome (Quba) and around which a large number of persons were coming and going from there. He was asked who is there in that Quba (dome)?.” And it was said that in that Quba (dome) the Allah’s last prophet is resting there. The person who is coming and going from that Quba is Abdullah Ben Masood. He was proceeded further and was asked Abdullah Ben Masood to go into the presence of the prophet and convey his wish so that he could be able to kiss his holy foot and to visit him. He went inside the Quba (dome) and come back from there and told him “ The prophet says he do not have capacity in this matter. But he should go and see Bakhtiar Kaki and convey his salam and give his message that he is used to receiving his presents every night but for tonight he could not receive it ”

Again Sheikh of Islam said “At the time of sleeping Khaja Bakhtiar Kaki used to send 3000 Darud (blessing) on the prophet of Allah then he used to sleep in the nights. The Sheikh then explained the details of the endeavours of Sheikh Bakhtiar Kaki that he could not sleep for a period of 20 years in the worship of Allah and did not touch his body with the earthly soil. The Sheikh said, “ The sleep is illegal for a Darwesh person.”

One day Shams Dabir come there with a copy of book ***Mufasil*** and asked his permission to read it and Sheikh asked him to sit and read the book. Shams Dabir began reading it and Sheikh began to explain its meaning and at some places he has corrected its details which were written in the book. Due to this kindness of Sheikh, Shams Dabir was very happy in this matter and Sheikh Islam asked him what is your requirement? And he said “ His mother, who is very old and weak and he is taking care of her and facing financial problem.” So Sheikh asked him “ To go and bring the amount of thanks and he left from the place and at that time he was brought 50 Chital coins with him there and Sheikh asked him to distribute among all persons. Somebody got one and some person was getting two Chital and Sheikh gave me four Chital by his hand to me. After this Sheikh recited the verse (Sura) Fatiha from Quran. After this event, there was great progress and development with Shams Dabir and in a few days he was become the advisor of Sultan Ghyasuddin Balbon of Delhi Kingdom and in his house, there were too many new and great changes were coming over there.

The 15th Shawwal 655 Hegira year

The Darweshi (mysticism) and estate (Jagir)

Today I was sanctified to touch the feet of the Sheikh and Sheikh of Islam was sitting there and the ruler of Ayodhan was sent the title deed of estate of two villages and 200 silver Tinka with his employees and he asked them to present these things in the service of Sheikh and Sheikh asked the employees to sit there so they all sat there and presented all things in the service

of Sheikh and Sheikh of Islam smiled and told them that “ Till date he did not accept all these things and also it was not the practice of our Sufi masters (Khajagan) who were passed away from the world. So take back all these things as there are many other people are there who are in need of all these things so give them.”

After this Sheikh of Islam told one story which is connected with the above event. “ Once Sultan Mahmood was sent through Ghasasuddin Balbon the title deed of the estate of four villages and along with the money to him in Multan. The title deed of the estate of the four villages sent for him and the money was sent for the expenditure of the Darwesh persons there. But he refused to accept the same.” Upon saying this Sheikh of Islam began weeping and he said: “ When we accept all these things, then who will tell them as the Darwesh persons and then we will be included among the people of the wealth.” Then he told the employees of the ruler of Ayodhan to take back all these things and give to some other needy persons.

After this Sheikh told “He was present in the service of Sheikh Bakhtiar Kaki then the minister Shamsuddin Anarallah Burhana come there with army of the king and he said “ The Sultan was sent title deed of an estate of 6 villages and some other things as presents in your service “ and Sheikh was smiling and said “ If our Sufi masters (Khajagan) were accepted all these things then there was no objection from our side. But they did not follow this custom in this matter so we will not go against their customs and tradition, then how we will face them on the day of the judgement?.”

The Good manners

After this the discussion continued further about the Hadith (sayings of the prophet) from the book *Musharaq al-*

Anwar and he said all Hadiths (sayings of the prophet) which are recorded in this book are true. One pious person reported one reference from Moulana Raziuddin that when he will face any difficulty about any Hadith (saying of the holy prophet) and in that case if he will face any problem with the people, then he will use to see the prophet in the dream and then he will use to make corrections if any in that Hadith (saying of the prophet). After this Sheikh said, “Allah’s last prophet once want to pray, but at that time nobody was not there except Hazrat Abdullah bin Abbas. So prophet caught his hand and brought him in line with him. But when the prayer was started Abdullah bin Abbas went on his backside due to his respect and honour. The prophet was broken, his intention of the prayer and took him in line with him. But he again went back side of the Prophet of Allah. This event happened three or four times. At the last prophet of Allah asked Abdullah bin Abbas, why he went in the backside of him.? So he said, “What is his ability that he should stand with the prophet of Allah?.” The prophet liked his too much manner of the respect and honour and he was praying in his favour which is as follows

“ Oh: Allah to allow him the wisdom of the religion.”

The revelation and miracles

After the above topic the discussion about this revelation and miracles was started. He said “The miracles should not be revealed and this is the work of persons as per courage with them. The great Mashaiq (learned persons) persons were not given importance to this. So it is compulsory for one who knows this so, then he should think as it is nothing in this matter and Sheikh said “One day Khaja Hasan Noori went at the bank

of the Tigris (Dajla) river. One fisherman was set, his net there. Khaja Hasan Nori said, “ If there is a miracle to him then, this time, there will be the catch of fish of 100 kilograms in weight.” The news of this event was known to Junaid of Baghdad. So he said, “ If possible there will be the catch of the snake in the net and who will bite him so that he will be killed there and he will be martyred in this way.” Now nobody knows what was happening to Khaja Hasan Noori in this matter.? In this connection, Sheikh continued the discussion further and he said: “ Sheikh Saduddin Hamuya says to disclose the miracle is like to leave obligation.” On this subject, Shaikh said, “Brother Saduddin says the ruler of his city did not have a devotion to him. One day he was passed from his door. He sends a messenger to his house and asked him to bring the Sufi person out of his house so that he can see him. The messenger comes into his house and he explained all matter to him. But he was not given any importance in this matter and continued his worship. So for this reason, the messenger went back to the ruler and told him all details. So the ruler comes inside of his house and saw him. When he saw this he was standing there and welcome him and, at last, both of them sat in one place. He asked the servant to bring an apple for him. He cut the apple and presented to the ruler and he also ate the apple. On the tray, there was one another big apple was there so the ruler thought that if the Sheikh has pious of heart then he will present that big apple to him. Upon this thought in the heart of the ruler then he took the apple in his hand and told the ruler that once he was in travelling and in one city he saw many persons were there in one place. Among those persons, one man was there who was sitting there and who was watching the show. The showman was given one ring to one person among the gathering and asked the donkey to

find out the person who is having the ring with him and he was by covering the donkey's eye with a bandage of cloth so that he could not be able to see anybody. So the donkey began his search by smell every person and, at last, he went near the person by his smell, and he was stopped there who was having a ring with him and the showman was collected ring from him. In short, of explaining the above story what he wants to say in this matter that If he would say anything about miracles and revelation then his status and position will become same of the donkey. If he will not say in this matter, then you will think this Darwesh do not have safa (cleanliness) of the heart. Upon saying this, he put the big apple before the ruler.”

Then Sheikh of Islam began weeping and he said “ The pious persons should used to keep secrets and they did not disclose themselves and not to show their miracles before anybody. The Sheikh was saying about these benefits and the prayer call was heard and Sheikh becomes busy in the prayer and the persons left from the meeting place.

The 20th Shawwal 655 Hegira year

The miracles

Today I was sanctified to touch the feet of the Sheikh. Sheikh Bederudden Ghaznavi and other persons were present at the meeting place. There was a discussion about the justice of Hadrat Umar Farooq (R.A.) was in progress and Sheikh said, “

When he became a Muslim, he took the sword with him and took Hadrat Bilal and asked to go on the top of the minaret and to shout the prayer call (Azan) from there. "So the prayer call (Azan) was performed from there. Due to prayer call (Azan) which caused a panic (tehlaka) among non-believers of Makkah and they come to know that today Hadrat Umar became Muslim. They said that now it is not possible for them for the success of their planning and acts.

Then he said that "Once Hadrat Umar Bin Qattab was passing from one way and one butter milk selling old woman was weeping there on the way. She told him, "Whether it is legal in your ruling period that the earth should drink her buttermilk.?" So then he said "Oh earth to give back buttermilk of the old woman otherwise he will beat you with this whip?." Still, this matter was being told by him, then all buttermilk was coming out of the earth at that time and which was collected by the buttermilk selling woman. Then he said "One time Hadrat Umar Bin Qattab was sewing his dress in the courtyard and his back was towards the sun. When there was an effect of the heat of the sunlight, then, he was looking at the sun with a look of anger. There was a command to the angels to take out light from the sun. When the light was taken out of the sun so there was prevailed darkness in the whole world. The prophet due to sadness told that "Perhaps there was happening the day of resurrection, so for this reason the light was taken out from the sun. During this time angel Gabriel came over there and he told the prophet that the day of the resurrection did not happen. But due to sunlight, there was heat on the back of Hadrat Umar Bin Qattab so he was looking at the sun with anger. So from that time we have taken out the light from the sun. The Prophet of Allah called Hadrat Umar Bin Qattab and recommended for

forgiveness in the matter. Hadrat Umar Bin Qattab told him, “ Oh Prophet of Allah, I have looked at the sun with an anger, but now I have forgiven the sun so, then immediately the light was given back to the sun and it was becoming bright as before.

Then he said “ Once he sent a message to the Qaiser of Rome that why he did not pay the amount of tribute to Madina.?. He was excused in this matter and said that if the messengers upon the visit of Madina if, it is found eligible then he will send the tribute amount to Madina, otherwise he will not pay the amount of the tribute. When the messengers of the Qaiser of Rome were reached to Madina and visited the house of Hadrat Umar Bin Qattab and they have asked there where he was going.? When they have reached in the graveyard in which he was stitching his dress there. They said salam to him and he was able to know due to purity of heart and he asked them whether they have brought the amount of tribute there.?. But they said that “They will not pay the amount.” There was kept a whip there on the earth and he collected it in his hand and told them that “Oh messengers I was being defeated the Qaiser of Rome. So for this reason, due to fear the messengers left from there.

On the way they came to know that the Qaiser of Rome was sitting on his throne in his royal court and he was conducting the general court session there, then suddenly the wall of the court of the king was shattered and one hand with a whip was appearing there and due to this reason the head of the Qaiser of Rome was cut and fallen on the floor in the royal court hall. The condition which was seen by the messengers in Madina was explained in the Rome so there came the huge amount of tribute to Madina and there was no limit on it and many thousand infidels persons accepted the religion of the Islam.

The 21st Shawwal of 655 Hegira year

The parting of the world

Today I was sanctified to touch the feet of the Sheikh. The discussion was in progress about leaving the world and Sheikh said “ Once one pious person laid his prayer mat on the water and after prayer, he said, “ Allah’s Prophet Khizer (name of a prophet immortalized by the fountain of life) is committing a mortal sin, so enable him repentance in this matter.” Prophet Khizer (name of a prophet immortalized by the fountain) come there immediately and said him, “ Oh: holy person what he was done show him? So that he can repent in this matter and ask forgiveness with Allah.” He said “ He was planted one tree in such a jungle and he was sitting there under the tree’s shade and take a rest there. His claim in this matter is that it was done for the sake of Allah.” So Prophet Khizer (A.S.) was accepted his mistake and repented in this matter.”

Upon this that pious person was told Prophet Khizer (A.S.) about the realities of the leaving of the world “ It should be like this and he explained further in this matter that he would like this and if he will be given the world and if there will be promise in this matter that there will be no accountability with him then he will not accept this. If he will be asked to accept the world otherwise he will be put into the hell, then he will prefer the second thing and he will not accept the world. Prophet Khizer (A.S.) asked what is the reason for such no concern in this matter.? He said “ In the world there is an anger which was

expressed by Allah. So the thing for which Allah is an enemy to it, so he also an enemy of it.”

The engrossment in the invocation of Allah (Zikar)

Then the discussion was commenced that in all conditions Zikar (invocation of Allah) should be continued and Sheikh said “One person asked with a great pious person that when he will be engaged in Zikar (invocation of Allah) then he should remember him there. The Derwish said “ It is a sad time that when there is the invocation of Allah, then at that time there will be thought about him.”

The wisdom and knowledge

Then a discussion about the wisdom and knowledge was started. The book of *Mufasil* was kept there and Sheikh said “ There are two favours of Allah which were available on the mankind. One is the manifest (zaheri) is descending on the prophets and other is the innermost which is wisdom. Because if one man who is the learned person, but he does not have wisdom, then that knowledge which he is having with him is not at all beneficial to him. In this connection Sheikh said, “ He was seen in the book *Asar Taibin* in which it was written that whatever descending on Prophet Adam (A.S.) is the knowledge of existing things and about this it is mentioned in the Quran *وَعَلَّمَ الْمَلَائِكَةَ عَلَى عَرْصِهِمْ ثُمَّ كُلَّهَا الْأَسْمَاءَ ءَادَمَ وَعَلَّمَ* ” And He taught Adam all the names, then showed them to the angels (2-31).” Prophet Adam (A.S.) was surprised to whom he should select. But at last, he has selected the wisdom and he said with the wisdom there will be knowledge. In this connection, Sheikh said the story, “ There was an instruction for Prophet Sulaiman (A.S.) in the holy book that the lovers and pious persons should be careful in the four parts of the day. In the first part, they should

do hymn of Allah and during the prayer time they should be not be careless from beginning to the ending. In the second part, they should think towards them that in which types of sins in which they are involved, what is they are eating and in which work they are engaged. In the third part, they should sit and mingle with their brother and if he will find his any mistake and then did not disclose it to other people. In the fourth part when not to eat and then do not sleep and do worship and should do good deeds and do not mingle in the company of the bad persons. ”

After this Sheikh said “ As per reference from the saying of Allah’s last prophet that surely the knowledge and wisdom are interconnected with each other. The knowledge is not separate from the wisdom or the wisdom is not separate from the knowledge. So who is superior to the persons.? The persons who know himself and in this way there is the upper hand of the wisdom. In this connection Sheikh said “ As per reference from a book *Tuwariq* in which Qazi Hameeduddin Nagori wrote there is a limit to everything and the limit of the worship is wisdom because without the knowledge there is no use of the worship and without wisdom the knowledge will become a headache and on the day of judgement this will be become a matter of objection. When Imam Abu Hanifa was asked for the reason of solving 1,000 problems from each verse and each Hadith (sayings of the prophet) of the prophet. Then Imam said, “His wisdom helps him in this matter.” If the wisdom is not there then he should not solve any issue of the Islamic law”. Sheikh of Islam said “ The wisdom is more virtuous than all other things. If there will be no wisdom, then there will no knowledge of Allah (Marafat). Upon this discussion, there was

shouting of a prayer call (Azan) so Sheikh began his prayer, and for this reason, I left from the meeting place.

The 25th Zeqada 655 Hegira year

The Knowledge and wisdom

Today I was sanctified to touch the feet of the Sheikh. Then the discussion about the knowledge and wisdom was started and Sheikh said, “The knowledge is superior and important among all worships of fast keeping, prayer and Hajj pilgrimage, with Allah. Upon this Sheikh of Islam began weeping and he said “ The knowledge is that thing which is not known by the person of the world and asceticism (Zuhad) is such thing which is not known by the ascetic (Zahed) person and the work is out for two of them. So that a courageous person should overlook these two matters.

Then Sheikh told “If the people know the importance of the knowledge then they will leave all their things and engage in it to get it and the knowledge is like a cloud which will not descend other than mercy and those who will share it will be free from the sins.”

In this connection Sheikh said, “ One day he and Jalaluddin Tabrizi were sitting at one place and we were discussing about the knowledge is like a pure glass lantern in which there is a lighted lamp and with its light all of the world of the mankind (Nasut) and the world of angels (Malakut) are shining so one who ever will be engaged in the knowledge and, then he will not face the darkness and in his body there will be benefitted of the splendour of all worlds will be there.”

In this connection, Sheikh said, “ The learned persons are careless from the knowledge. They have made the world as their own Qibla (direction in which Muslims turn in prayer) and they are thinking the Islamic law (Shariah) as a play with them. The Sheikh began weeping and he said now there is no remaining of the power and blessing.

Upon this Sheikh of Islam began weeping and he said, “ About learned persons it is mentioned that on the day of the judgement the learned persons those who were used to busy with the people of the world and who do not have done their designated work and so for them there will command of Allah to send them into the hell. The angels of punishments will be given the command and to put chains of the fire upon their necks and to take them to the hell.

Again Sheikh said, “ The persons of knowledge which are mentioned above are those people with the knowledge who will show piety and innermost but they did not act upon the knowledge and while putting up lame excuses and they used to earn the wealth of the world. After this Sheikh said “ Qazi Hameeduddin Nagori wrote in his book ***Rahat al-Arwah*** that if the man will not follow the proud of his knowledge and if he will use it legally then Allah will grant him the right knowledge to distinguish the following things.

1. Right (haq) and wrong (batil)
2. Good and bad
3. Legal (halal) and illegal (haram)

Then he said, “There are many kinds of the wisdom are there. But the name of the person of knowledge is entirely attached to the knowledge. But actually, the learned person (alim) is such person who knows the knowledge of the prophet of Allah. The link of knowledge of the prophet is in the sky.

Because Allah will descend all knowledge through the revelation (wahi) on the prophet of Allah.

After this, the discussion was started about marafat (knowledge of Allah) and Sheikh said, “The man who does not know himself, then he will be engaged in the lust and greed. So for this reason, one who will know himself, then he did not love others and those who have love of Allah, if there will be 10,000 world before him, then he will not look at them. Then Sheikh looked at me and he said “ The people of marafat (knowledge of Allah) are such persons when there will come there 100,000 angels like Gabriel, Israfil, Michael, who are trusted angels in the court of Allah will bring before them from the Arsh (throne of Allah) to nether regions but they will not take notice of their presence and then they should not think except the knowledge of Allah there and also they should not know about their arrival and departure .If he is against of the above then think him as a false claimant and he does not belong to the category of the people of knowledge of Allah.”

In this connection Sheikh said, “ One day he was present in the service of Sheikh Shabuddin Saherwardi and he said, “ When Allah wants to make a person His friend then will open the door of zikr (invocation of Allah) for him and allot his place in the caravan of the fear and surprise and which is a palace of Allah’s magnificence (azamat) and majesty (jalal). In this way every person will come under the safety and protection of Allah.”

In this connection Sheikh said, “ One day he was presence in the service of Sheikh of Islam Khaja Moinuddin Sanjari and he said, “ The people of knowledge of Allah (marafat) will be available trust to them and that trust available with a religious sanction (Alawi) and fondness and when he will attain such

status, then he will not know his own condition and position even if he will be put in the fire.” Afterward Sheikh said, “ The people of the maraft (knowledge of Allah) should be able to claim of their position, when should be able to get benefit the mankind from the gains of their marafat (knowledge of Allah) and to be convinced the persons who claim for the love with their power of miracles.”

After, this Sheikh he said, “About the details of the daily recital and practices of Sheikh Jalaluddin Tabrizi. At the time of his death one disciple was present there who saw Sheikh in the smiling condition at that time, so he asked with him in this matter “ Oh : master, he is going to leave the world for ever and there is no sadness on his face but instead of grief he is smiling at this time. He said “ This is the identity of those persons who know Allah. ”

Then Sheikh said “ He was heard from the Sheikh of Islam Khaja Bakhtiar Kaki that to give the water of fiker (thinking) to the tree of the wisdom so that it will not dry but there should be growth and development of it. To give water of ignorance to the tree of carelessness so that its roots will not develop. The tree of repentance will grow in the water of regret (nidamat) and it will develop well with it. The tree of love will grow with water of the agreement (muwaqfat).

In this connection Sheikh said, “ It is mentioned in the events of Khaja Moinuddin Sanjari that on the night of his death he was seen the Allah’s last prophet in his dream many times. The prophet said, “ Allah’s friend Moinuddin is coming there and we have arrived to welcome him.” And he was dying and upon his death it was written on his forehead which is as follows.

“ The friend of Allah died in the love of Allah.”

فِي حُبِّ اللَّهِ

حُبُّ اللَّهِ مَاتَ

When the Sheikh's discussion was reaching up to here, then there was shouting of prayer call (Azan) and Sheikh started the prayer so myself and all other persons left from the meeting place.

The 12th Zeqad 655 Hegira year

The importance of leaving the world

Today I was sanctified to touch the feet of the Sheikh. Moulana Baderuddin Ghaznavi, Jamaluddin Hansavi and other persons were present there in the meeting place. There was a discussion in progress about leaving the world and Sheikh said "Since the time of creation of the world by Allah and due to enmity Allah never looked at it." And during this time Sheikh said " Hazrat Ali Ben Abu Taleb (R.A.) says he has fear from two things. One from the desire of long expectations (Amal). Second the world and to follow the desires of the soul. Because the soul keeps the man away from the invocation of Allah and the desires of long expectations will forget the man from the other world. The Sheikh said: " There was a pious person in Ghazni. He asked with him there is the world which we are facing on the back side of us and the other world's mouth is on our front side so which thing we should like?" And he said " To like the other world and try to make it better because on the day judgement such endeavours will help us. To perform the works which are possible today and for the tomorrow, there will be no chance at all for such works ".

In this connection Sheikh told the following story " Khaja Abdullah Sahil Tastri was distributed all wealth and property on the way of Allah. So the family members were objected to

him in this matter and were asked him to have retained something and some money for meeting their expenditure. But Khaja told them “ He do not care in this matter.” In this discussion Sheikh said “ In the book *Asra-al Arifin* in which it was written by Khaja Yahia Maaz Razi which he was reading that when the wisdom will be sent down from the sky and which will not reside in every heart. The wisdom will be away from the following persons who are suffering in any one of the following diseases.”

1. The greed of the world
2. Thinking for the tomorrow
3. Jealousy and greed with the Muslims
4. Love for the dignity and status

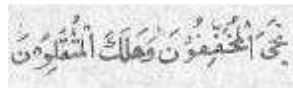
Then Sheikh said “He was sitting somewhere with brother Bahuddin Zikeria and there the discussion was started on Zuhad (asceticism) and he said Zuhad and Darweshi (mysticism) is the name of three things. If these three things are available there to any person then the such person will be called ascetic (Zuhad).

1. To know the identification of the world and leave it.
2. To do service of Allah and to bear it in mind.
3. To desire the other world and to demand for it.

After this Sheikh said “ As per reference from our Sufi master Khaja Fazil Ben Ayaz that on the day of judgement the world will come there with her nice decoration and will say “ Oh: my Lord make her personality suitable for any of his slaves. ” Upon this, Allah will tell her, “ He do not like her and also those who follow you.” At that time, the world becomes shattered into pieces. Then Sheikh looks at me and said “To leave the world so that on the day of judgement he will be free from the hell.”

Then he said “ From the presents and from the conquests and other sources, he used to get huge money and if he will deposit these amounts then it will become a great treasury but he used to spend all money on the way Allah.”

In this connection he said “ Khaja Moudoud Chisti was mentioned one reference from the book **Sharah Auliya** that all harm (illegal) and evil things were gathered in one building and its key is the world. Those people who are wise, and far-sighted never going near that key and the building. The book of exegesis of Imam Zahid was kept before Sheikh and in that book there was one tradition was mentioned and its translation and its interpretation is as follows.



“ The insignificant persons were becoming successful and get in the way and the persons with heavy load were killed there.”

After this discussion his saying was started about the greatness of Allah and Sheikh said “ Allah is venerable from all things. When all world knows about this thing, then why the worldly people are away from grace (nemat) by it. Why the man will not spend the life in thinking (fiker) and zikr (invocation of Allah) and Sheikh said “ There are such persons are there when they hear the name of their friend and then they will sacrifice all their wealth and lives for for him. So as per reference from the book **Israr Taibin** in which it is mentioned that there was one Darwish, who was settled down in one house in the jungle and he used to live there. He was standing there in the world of thinking (fiker) for a period of sixty years. There comes a divine call in which it was heard “ Ya Allah”. When

the Darwesh heard his friend's name, then he shouted a slogan and died immediately there."

In this connection Sheikh said " If the person of saluk (mystic initiate) is away from the zikr (invocation of Allah) then at that time they used to say they are dead persons. If we are living then zikr (invocation of Allah) will not be away from us." At that time Sheikh said " In Baghdad there was one pious person who use to reside there and his daily recital and practice for zikr (invocation of Allah) was about 1000 times daily basis. And one day he could not continue his daily recital and for this reason there was one divine call in which it was told him that such and such person was dying. When the people heard this divine call then they went to see that person at his house and they find the pious person was living. So they were surprised at this matter and regretted with him for their misunderstanding. That pious person smiled and said " You all right and you have followed the divine call. As his one day's daily recital was neglected by him so for this reason it was announced by the divine authority that he was dying."

In this connection Sheikh said " To have zikr (invocation of Allah) on the tongue is the sign of a man of eman (faith) and it will keep away a man from the hypocrisy (nafaq) and also it is a like fortification which keep him away from the Satan and safety from the fire of the hell."

After this Sheikh said " As per reference from the book *Sharah Mashaiq* in which it was written that when the Muslim (Momen) will open the tongue with zikr (invocation of Allah) then at that time there will be heard a divine call in which it will be said, " To stand and celebrate it as Allah was forgiven his sins."

Then Sheikh said, “ When he was in Swistan and he saw a Darwesh person who standing there in suker (intoxication) condition and he never talks except zikar (invocation of Allah). So if in zikar (invocation of Allah) one who will get this felicity permanently then it is compulsory for him that he should day and night while sitting, standing and sleeping with ablution or without ablution in his all conditions except the time of natural calls and he should not neglect zikar (invocation of Allah).

In this connection, Sheikh said, “ There was one pious person who used to help the persons to solve the problem in the Hadiths (sayings of the prophet). One day there was a discussion about the comb. He said “ To combing is the Sunnah of the practice of the prophet of Islam, and also, it was the Sunnah of the (practice) other holy prophets. He said, “ One who will comb his beard in the night, then Allah will not put him in the problem of faqr (indigence). There will be a reward of the freeing 1000 slaves in lieu of each hair of the beard and the equal numbers of his sins will be decreased. If the people will know the benefits of combing then they will leave other worships and adopt this worship.”

Again Sheikh said, “ One comb should not be used by the two persons. And this matter will put differences among these two persons. Then Sheikh said, “ During the time of the prophet one woman gave the birth of the two babies and who were born jointly. The relatives of the women were asked the prophet, how to separate the newly born babies. At that time, the angel Gabriel came over there and he told, “ Oh: Prophet of Allah to order them to comb the babies with one comb, then they will be separated.” So it was done in this way and in a few days, the babies were separated.

After this the discussion was started about the congregational prayer and the Sheikh was given this instruction, strictly, “ If there were two persons available then the congregational prayer should be performed. But there is no instruction about the congregational prayer of two persons, but there will be a reward available for it for the congregational prayer.”

After Sheikh told the story, “ Once he was travelling towards Lahore and he has met there one person of grace and he said with zikr (invocation of Allah) there will available the following six things.

1. The person will be reached in such condition in which he will think that Allah can see his heart.
2. Allah will keep him away from the sins. The person who didn't leave sins at the time of zikr (invocation of Allah) then it is a sign that Allah kept him away from him.
3. The person who will be busy in the zikr (invocation of Allah) too much then the friendship of Allah will be firmed in the heart of that person.
4. The person who does more zikar (invocation of Allah) then Allah will keep him as his dear one.
5. With the Zikr (invocation of Allah) one should be free from the evils of the Jinns.
6. In his grave, Allah will become his friend.

In this connection he said “ No zikr (invocation of Allah) is equal to the reading of the holy Quran. So it should read it and as its reward is more than other worships.

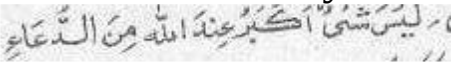
The excellence of Sura (chapter) Mulk

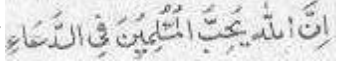
After this Sheikh said “ He was heard with the tongue of the Sheikh of Islam Bakhtiar Kaki that in the sayings of the prophet of Allah it is mentioned that the name of Surah (chapter) Mulak in the Taurah and it is mentioned as Masur and in Persian it is mentioned as Masura. This verse keeps us from the punishment of the grave. He said again “ In sayings of the prophet of Allah it is mentioned about Sura (chapter) Yasin that one who reads this Sura (chapter) then he will get the reward of such a person who will get the night of power.”

The excellence of zikr (invocation of Allah)

Then Sheikh said, “ There was one pious person in Baghdad who used to say too much Allah Allah. One day he was passing on the way. One wooden stick was fallen on his head and his head was broken and there a was discharged of the blood started from there. In this matter it is noted to hear that in each and every drop of blood, which was falling on the ground and from which the naqsh (painting) of Allah was formed there. This event is right because those who will die in such work, then he will face such result in this matter.”

The excellence of the supplication

After the above topic, the discussion was started about the prayer (supplication) and the Sheikh said, “ He was reading in the book *Fatwa Kubra* in which Abu Harare says, “ ***Lesai Shai Akbar Enda Laha Min Duwa*** ()”. What it means to Allah, nothing is more important than supplication (prayer). Then the Sheikh said, “ Sheikh of Islam Moinuddin Sanjari says one tradition from Khaja Usman Haruni that in the

book of **Quwat al-Quloob** it is mentioned, “ Inal Laha Yahubul Muslimin Fe Duwa () and its meaning and interpretation is that Allah keeps Muslims as his friends at the time of prayer.”

After this the Shaikh said “Once he and brother Bahuddin Zikeria Multani were in one place and at that time there came one pious person and the discussion about the supplication was started between three of us. That pious person said if any person will not take care of the following four things, then Allah will also keep him away from the following four things.

1. Zakat (religious tax)
2. Sadqa (alms) and sacrifice
3. Salah (prayer)
4. Duwa (supplication)

There will be no wealth due to avoiding of the Zakat (religious tax).

There will be no comfort due to avoiding of the alms (Sadqa) and sacrifice.

There will be seized of the faith (eman) by avoiding the prayer (salah) at the time of death.

There will no acceptance of the supplications of Allah one who avoids of dua (supplication).

The daily recital (wazifa) for the safety

After the above topic the Sheikh said, “ In Baghdad, one pious person was kept before the tiger so that it can kill him. But he was lying there for a period of seven days, but the tiger could not do any harm to him. His safety was possible with him due to the keeping of him the great name of Allah which is as follows.



Ya Daim bila fanai wa ya Qaim bila zawal wa ya Amir bila wa Wazir

Upon this Sheikh began weeping and he said “ His enemy is his soul of Ammara (one’s baser self) and Iblis Lain (Satan).” During the period Azan prayer called was heard so the Sheikh started Salah (prayer) so all others and myself left the meeting place.

The second Zil Hajj 655 Hegira year

The Excellence of acts and recitals of the month of Zil-Hajj

Today I was sanctified to touch the feet of the Sheikh. There was a discussion about the excellence of the month of Zil-Hajj. The Sheikh said “ In the aurad (daily round of prayer formulas) of Sheikh of Islam Bakhtiar Kaki it is mentioned one tradition of the prophet with reference from Abu Huraira that to pray Salah (prayer) of two rakat (one rakat = one set of standing, genuflexion and prostration in prayer) in the first night of Zil Hajj. In the first rakat after Sura (chapter) Fateha to recite three times three verses from Sura (chapter) Inam. In the second rakat after Sura (chapter) Fateha to recite one time Sura (chapter) Qul or Sura Karfiroon. For this Allah will order the reward of Hajj pilgrimage and which will be written in his record of deeds.”

After this Sheikh of Islam said, “ One young man was died who was sinful (fasiq). Who was a great sinner and bad character person. So the people began to think about his position in the darkness of the narrowed grave. In those days he

came in the dream of a pious person. And he was asked how Allah treated with him.? He replied, “ When the people left him after his burial in the grave, then the angels of the punishment came there with their things to punish him, but immediately the command of Allah was received there in which it was told “ We have forgiven and awarded him the paradise. He is one among of Us”. The angels stopped their punishment there and they said, “ This man was a great sinner and wrong doer person. So what good deed he was done by him for which he was forgiven him and he was awarded the paradise.” They were received reply, “ The reality is the same which you say, but one year in the first of night of the month of Zil-Hajj, he was performed Salah of two rakat (one rakat = one set of standing, genuflexion and prostration in prayer) so for this reason We have forgiven all his sins.”

After this, in this connection he said, “ As per reference from Wahab Bin Munba that Allah was sent present to Prophet Mosa (A.S.). The angel Gabriel was brought those present and said to Prophet Mosa (A.S) “ Oh: Mosa the person who will read the following kalamat (phrases) during the first ten days in the month of Zil Hajj then he will be eligible for the following rewards in this matter.

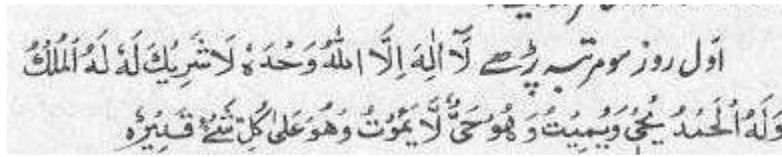
1. The reward of reading of the holy book *Taurah* for 12,000 times.
2. The reward of 12,000 deeds will be recorded in his record of the deeds.
3. 12,000 sins will be removed from his record of the deeds.
4. 1,000 angels will pray for him.
5. His deeds will be declared as superior deeds of the world.

Then the Sheikh said “ He was seen in the book of ***Awarif al-Mawarif*** which was written by Shaikh of Islam Shahabuddin

Suherwardi as per the reference of Abul Lais Samerqandi that these phrases (kalamat) were also sent down in the *New Testament* (Injil) and due to its blessing even a blind person can see the falling of the light from the sky. Upon this Sheikh of Islam said, “ Those who will pay respect and honour these phrases, then he can see its effects by the grace of Allah.”

First day

To recite this phrase of declaration of the oneness of Allah (Kalim-al-Tauhid) one hundred times.

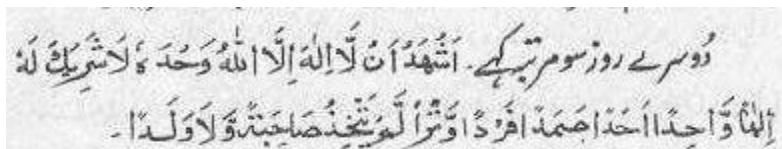


“La Ilaha Illallah Wahdahu la Sharika Lahu Lahul Mulko wa Lahu Hamdo Yohyi wa Yumito bi Yedihil Khairo wa Huwa ala Kulle Shai-in-Quadeer.”

(There is no God but Allah; He is One; He has no Partner; His is the Kingdom (of the whole Universe). To Him is due all Praise; He gives life and He causes to die. In His Hand is all Good, and He has Power over all things.)

Second day

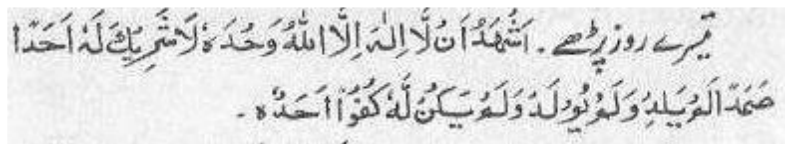
To recite this phrase one hundred times.



" Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu illa wahidan ahdan samadan afardan wa waterlam yataqazu sahibatan wala waladan."

Third day

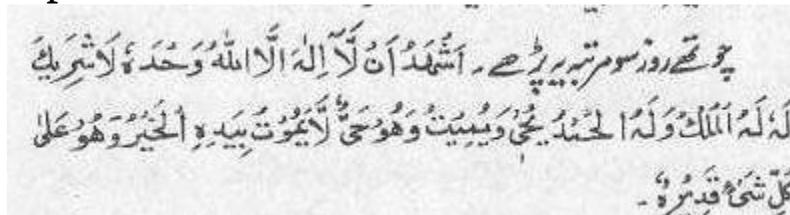
To recite this phrase one hundred times.



" Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu ahdan samadan alam yalid yalam yulad walam yakun lahu kufan ahad."

Fourth day

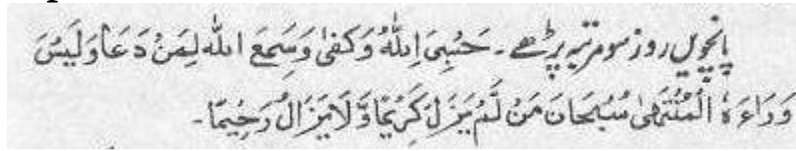
To recite this phrase one hundred times.



" Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu lahu mulku walahal hamdu Yohyi wa Yumito wahu haiyu la yumito bidhial khair wahu ala kuli shain qadir."

Fifth day

To recite this phrase one hundred times.



“ Hasbi Allahu wa kafa wa samah allahu liman duwa wa laisa waru al-munthahu subhana man lum yazilla kariman wala mizalu rahima.”

On the sixth day repeat the phrase of the first day and on the seventh day repeat the phrase of the second day. On the eight day repeat the phrase of the third day and on the 9th day repeat the phrase of the fourth day and on the tenth day repeat the phrase of the fifth day.

Then the Sheikh said “ During the first ten days of the month of Zil Hajj to pray two rakat (one rakat = one set of standing, genuflexion and prostration in prayer) of Nafil (supererogatory prayer) after Witar (Some of Hanafis even thought it was obligatory) prayer before sleeping and in each rakat to recite first Sura (chapter) al-Hamad and then Sura (chapter) Inna Atanak one time, then Allah will give him such a reward which Allah knows well and that person will not die unless he will not see his place in the paradise before his death.”

After this, on this topic the Sheikh of Islam continued his discussion further that upon seeing Sheikh Saaduddin Hamuya in his dream and he asked him “ How Allah was treated by him? He said “ Allah was forgiven him and for each and every obedience he was rewarded him as per its value, but the reward of two rakat of supererogatory prayer which he was used to pray for the first ten days during the month of Zil Hajj was finding

its grant and reward very much and its value is not able to assess.”

After that the Sheikh said, “ In the first ten days in which Thursday and Friday are included so, on these two days to pray supererogatory Salah (prayer) of six rakat and in every rakat recite 15 times Sura (chapter) Iqlas after Sura (chapter) al-Hamad. After the prayer recite Darud (blessing of the prophet) and recite the following supplication.

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

“ La Ilaha Illallaho Mulk Haqul Mubin”, and for this Allah will reward him very much and its value is not able to assess and its certain value of description is mentioned as follows.

- 1.The Thawab (reward) of 24,000 prophets.
- 2.Till the end of next year, no sin will not be recorded in his record of the deeds.

After this Sheikh said “Among his friends there was one person who was a pious person and great worshipper and he was among the persons of grace and who used to pray this Salah (prayer). Upon his death, I asked him, “ How Allah treated with him.? Then he said that, “ He was seen in the aurad (daily round of prayer formulas) of Sheikh Moinuddin Sanjari that as per saying of the prophet one who will read the Sura (chapter) al-Fajar during the first ten days of the month of Zil Hajj then Allah will protect him from the fire of the hell.”

In this connection, the Sheikh said, “ Upon the death of Sheikh of Islam Khaja Moinuddin Sanjari was seen in the dream and in which he was, said, “ The following procedures were completed well by the grace of Allah.

- 1.Death

2.Grave

3.Munkir and Nakir (names of two angels cross-questioning the dead in the grave)

When he was reached under the Arsh (throne) and he went down in the prostration there and he was heard a divine call in which it was said “ Moinuddin raised his head and explain why he is so afraid.? “ He replied, “ Due to His fear of willy-nilly as He is The Compeller (Al-Jabbar) and The Dominant (Al-Qahrar).” And he heard a divine call again in which it was said “ One who will busy in Our work then We will also busy in the work for him.Those who used to read Sura (chapter) al-Fajr in the month of Zil-Hajj then he should be not worrying with fear and anxiety. Go, you are forgiven ”

After this Sheikh said “ The prophet said one who will pray six rakat (one rakat = one set of standing, genuflexion and prostration in prayer) of supererogatory prayer in the following method, then he will get such a reward for which even the all mankind will try together to describe its value but it will not be possible for them in this matter.”

1.In the first rakat after Sura (chapter) al-Hamad recites one time Sura (chapter) Ayat al-Kursri.

2. In the second rakat recite one, time Sura (chapter) Lelalaf.

3. In the third rakat recite one time Sura (chapter) Iqlas.

4. In the third rakat recite one time Sura (chapter) Izaja.

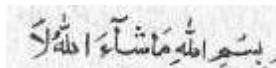
After this Sheikh said, “ One who will pray two rakats during the night of Arfa (major Hajj day) of Zil Hajj month with 100 times Sura (chapter) Ayat al-Kursi after Sura (chapter) al-Hamad then Allah will recompense him the Thawab (reward) of 1000 Hajj pilgrimages.”

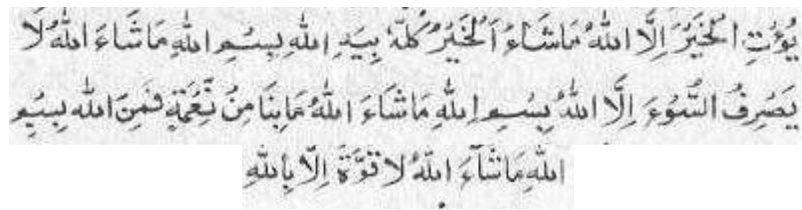
After this the Sheikh said, “ Once he was Mutakaf (secluding oneself for prayers) in the mausoleum of Sheikh of

Islam Khaja Moinuddin Sanjari and at that time the month of Zil Hajj was started. On the night of Arafa (major Hajj day) he was praying and sat near the mausoleum and commenced reading of the holy book Quran. Some portion of the night was passed. He was reached reading the 15th part of the book, but due to a mistake in reading the Quran, he could not read any huraf (letter of the alphabet) of Sura (chapter) of Mariam or Sura (chapter) Kahaf by his tongue. So there was a call from the mausoleum of the master (Maqdam) to read the missing huraf (letter of the alphabet) so he was reading the same. And he was heard a call again in which it was said, “He is well reading the holy book Quran and the son of Khalaf (successor) should possess such quality with him.” When reading the whole book of Quran was completed, then he was put his head over the footed side of the grave and began weeping and he said “He do not know in which group his name will be added.” And he was a hearing, call in which it said “Moulana one who will pray the above prayer, then surely he will belong to the people of the paradise.” So I kissed the grave and thought I, have posses something so I was satisfied in this matter.

After this Sheikh said, “One who will pray of four rakat of supererogatory prayer (one rakat = one set of standing, genuflexion and prostration in prayer) on the day of Arafa (major Hajj day) during Zuhar (after noon) prayer and Asar (evening) prayer time and he should recite 50 times Sura (chapter) Iqlas after Sura (chapter) al-Hamad then his supplication will be accepted by Allah.”

After this Sheikh said “To recite this supplication, one hundred times.





“ Bismillahu masha allahu la yuwait khair illa masha allah kahir kullahu be yadi llahi bis millahi masha allah la ya yasrafu alsua illahu bimilla masaha allah ma bina min nemate famin laha bis milah masha allah lahul quwata illa billa.”

In this, matter, there is available one reference in which it is mentioned that Allah’s last prophet said, “One who will recite these phrases before the sun sets time, then Allah will address that person and say, “Oh My person he made Him happy so he can ask whatever need from Him”. The person who recited these phrases during the time of sleeping and at the time of waking up, then he will be free from the Satan and all calamities will be away from him.”

After this Sheikh said, “To pray Salah (prayer) of 12 rakat (one rakat = one set of standing, genuflexion and prostration in prayer) in the night of the Eid al-Azha. In every rakat recite five times Sura (chapter) Iqlas after Sura (chapter) al-Hamad and for which there is a great reward from Allah for him.

After this, the Sheikh said, “After the sermon of Eid al Azha one should pray Salah (prayer) as follows. In the first rakat recite Sura (chapter) Alam Nashara one time after Sura (chapter) al-Hamad. In the second rakat recite Sura (chapter) Al-Murasalt one time after Sura (chapter) al-Hamad. In the third rakat recite Sura (chapter) al-Zuha one time after Sura (chapter) al-Hamad. In the fourth rakat recite Sura (chapter) Iqlas one time after Sura (chapter) al-Hamad.

Then Sheikh said, “ In auward (daily round of prayer formulas) of Sheikh of Islam it is available one tradition of the prophet, which says, “ One who will return back to his house from Eid al-Azha prayer then he should pray two rakat of prayer as follows.

In every rakat, he should recite five times Sura (chapter) al-Mursalat after Sura (chapter) al-Hamad. For this, he will get of Thawab (reward) of the following things.

- 1.Hajj pilgrimage.
- 2.Umra.
- 3.The supplication of the prayer during circumambulation.
- 4.There will be an increase in his wealth.

After this Sheikh said, “ He was seen in aurad (daily round of prayer formulas) of the Sheikh Usman Haruni in which it was written that one who will read the following supplication on the last day of the month of Zil-Hajj, which is also the last day of the year then he will be under the safety and protection of Allah.”

بِسْمِ اللَّهِ

الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ مَا عَمِلْتُ مِنْ عَمَلٍ فِي هَذِهِ السَّنَةِ مِمَّا نَهَيْتَنِي عَنْهُ وَلَمْ تَرْضَهُ وَنَسِيتُهُ وَلَمْ تَنْسَهُ وَخَلِمْتُ عَنْكَ بِعَدْقِكَ عَلَيَّ عَقْرَبَتِي وَدَعَوْتَنِي إِلَى التَّوْبَةِ بَعْدَ حَوَالِي عَلَيْكَ اللَّهُمَّ إِنِّي فَاسْتَغْفِرُكَ فِيهَا يَا غَفُورًا غَافِرًا وَمَا عَمِلْتُ مِنْ عَمَلٍ مَرْضَاكَ عَنِّي وَوَعَدْتَنِي الثَّوَابَ فَتَقَبَّلَهُ مِنِّي وَلَا تَقْطَعْ رَجَائِي يَا عَظِيمَ الرَّجَاءِ اللَّهُمَّ ارْزُقْنِي حَيْرَ هَذِهِ السَّنَةِ وَمَا فِيهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Bismilla ar rahman nir rahim

“Allahuma ma amalatu min amli fi haza sunatehe mimma anhu walam tarzahu wa nasiyatu walam tansau wa hamilat anni ba‘da qudratak ala uqubati wa dawatni ela tauba ba hawali ela alaik alahumma inni fastaqferak fiha ya ghafur faghferli wama amilatu min amalin tarzahu anni wa wadatni thawab fataqbal minni wala taqtawu rajai ya azeem ur reja. Allahunna arzaqtani khair hazihe sunate wama feha be rahamatika ya arharmur rahamin.”

The Sheikh said, “ Brother Sheikh Bahuddin Zikeria Multani who was reported one tradition of the holy Prophet of Allah and said “ Those who will pray two rakat (one rakat = one set of standing, genuflexion and prostration in prayer) of Salah (prayer) at the end month of Zil Hajj and should recite some portion from the holy Quran after Sura (chapter) al-Hamad and after completion of the prayer if he read the above supplication then Allah will forgive his sins of one year and also forgiven him. At that time, Azan (prayer call) was started so the Sheikh commenced his prayer so myself and all other persons left from the meeting place.

The 7th Zil Haj 655 Hegira year

The Religion of Imam Abu Hanifa

Today I was sanctified to touch the feet of the Sheikh. There was a discussion about the religion and the Sheikh was started

his discussion on this matter, he said “ According to ranking and position the details of the religions are as follows.

- 1.The religion of Imam Abu Hanifa
- 2.The religion of Imam Shafei
- 3.The religion of Imam Malik
- 4.The religion of Imam Hanbal

It is noted that the people should not have kept on doubts in this matter. But they should think that the religion of Imam Abu Hanifa is superior and other religion's position is after this religion. So his religion is best among all other religions.

The Sheikh said, “ In the book ***Fatwa Zaheeri*** the writer was mentioned in its last chapter about this event that, “ When Imam Abu Hanifa was performing his last Hajj pilgrimage then he thought that he will not visit this place again. So he was requested the servants of the holy Ka'ba in Makkah to open the doors so that he should go inside of the Holy Kaaba and perform the worship of Allah for one night there. The servants replied him, “This will be the new thing there and nobody, has not done this act before him. But due to his higher knowledge and his excellence as all the world will follow him so for this purpose his desire will be fulfilled. ” So for this reason the Imam Saheb was allowed to enter into holy Ka'ba. Imam Saheb and his friends stood inside and did intention of two rakat (one rakat = one set of standing, genuflexion and prostration in prayer) of prayer and put the left leg on the right leg and was completed half portion of the Quran and then Imam Saheb put the right leg on the left leg and was completed other half portion of the Quran there. After the prayer, he was starting his supplication which is as follows.

“ Oh : Lord of the worlds, the rights of His worship he could not fulfil. Also, he could not recognize Him well as per its

requirements. So overlook this humble person's defect in the service." There was a divine call in which it said, " Oh : Abu Hanifa he was recognized as well and he was made very much Our service. We forgive him and all persons who will follow him until the day of judgment." Upon saying all these details the Sheikh of Islam said, " Due to the grace of Allah he is also a follower Imam Abu Hanifa."

Then the Sheikh said, " Imam Ismail Bukhari says as per correct tradition that he was seen Mohammed Bin Hasan Shebani in his dream and was asked of him how Allah was treated with him.? And Imam Mohammed said, " Allah forgave him by saying that if He want, then He would punish him?. If in case he will not explain of the knowledge so he was forgiven." Imam Bukhari asked him where is Imam Abu Hanifa?. He said, " He was reaching to the lofty station in the other world."

Then the discussion started about the difference in the religions and which is religion is better than others.? The Sheikh was began weeping and said, " He could not say the name of the great Imam due to his greatness and his piousness. When his one disciple Imam Shebani used to climb over a camel, then Imam Shafei will act as the rider's attendant. From this event the difference of religion is clear that Imam Shafei was a disciple of Imam Shebani and who was a disciple of Imam Abu Hanifa."

Then Sheikh said, " Hameeduddin Nagori and Sheikh Bakhtiar Kaki, Sheikh Jamal Tabrazi, Sheikh Baderuddin Ghaznavi were sitting in mutakaf (retirement to mosque for continued prayer) in Jamia (grand) mosque of Delhi. All of them determined to complete the daily recitation of two Quran. One night they decided to worship by standing on one leg and it means in the two rakat of prayer, they will reach the day time and all of them were agreed in this matter. Qazi Hameeduddin

acted Imam (leader) of the prayer and others became his followers. In the first rakat (one rrakat = one set of standing, genuflexion and prostration in prayer) Qazi Hameedudin recited one Quran and four parts of it and in the second rakat he recited one Quran and completed the prayer and he said in his supplication which is as follows.”

“ Oh: Allah we have not done His worship as per its requirements. But for the sake of His mercy forgive all of us.”. They heard a divine call in which it was called, “ All of you were forgiven and your wishes will be fulfilled.” After this event, all of the above pious persons left from that place.

The geological record of the religion

After this, the Sheikh said, “ As the disciple should know the genealogical record of the spiritual master in the same way he should also know the genealogical record of the religion as its connection which will reach to Allah and the details are as follows.

The Sheikh of Islam said, “ If somebody will ask about your religion, then you reply him that you belong to a religion of Imam Abu Hanifa Kufi. The other details of this geological record of the religion are as shown as follows.

Imam Abu Hanifa who was the follower of the religion of Imam Ibrahim Alqama and who was the follower of the religion of Imam Ibrahim Najfi and who was the follower of the religion of Abullah bin Masood and who was the follower of the religion of Prophet Mohammed (Peace be upon him) and who was the follower of the religion of Prophet Ibrahim (A.S.) and who was the follower of the religion of Prophet Noah (A.S.) and who was the follower of the religion of Prophet

Shees (A.S.) and who was the follower of the religion of the Prophet Adam (A.S.) and who was the follower religion of angel Gabriel and who was the follower of the religion of angel Michael and who was follower of the religion of angel Israfiil and who was the follower of the religion of angel Izrael and who was the follower of the religion of Allah and about further of it nobody knows this knowledge except Allah.

The supplication of Masura

After this, the discussion about the supplication of Masura (The holy prophet's prayer) and verses of the Quran was started. The Sheikh said with his holy tongue, “ Everybody should not be away from supplications and recitation of Quranic verses.

Tahjud (supererogatory prayer) prayer

Then Sheikh said, “ The Tahjud prayer (supererogatory prayer in the early hours of the morning) was fard (obligatory) for the prophet and it is Sunah (tradition of the prophet) for other Muslim persons). It is the name of the prayer of eight rakat (one rakat = one set of standing, genuflexion and prostration in prayer) in the early hours of the morning. In this prayer recitation of any verse is allowed and so there is no obligation in this matter. But care should be taken for lengthy recitation as it was the practice of the Allah's last prophet. After this the Sheikh was mentioned one event of a great pious person whose name was Qutubuddin. Once his Tahjud prayer was lapsed. In the morning he felt that there was pain in his leg. So he began

thinking about this matter and he heard a divine call in which it was said it was punishment for missing of the Tahjud prayer.

The act for the safety from the Satan

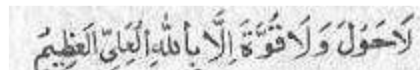
Then Sheikh said, “It was written in aurad (daily round of prayer formulas) of Sheikh Khaja Moinuddin that the tradition of the prophet, which was reported by Abdulla bin Masood and which he mentioned, “ One who will read ten verses from Sura (chapter) Baqer in the following order then there will no entry of the Satan allowed during the daytime into the house.

- 1.Four Ayats (verses) before Ayat al-Kursi
- 2.Four Ayats (verses) after Ayat al-Kursi
- 3.Last two Ayats (verses) of Sura Baqer

And those who will read the above Ayat (verses) then the Satan will not be allowed to enter into the house during the night time.

The recital for the freedom from the poverty

Then Sheikh said, “ One who is facing the condition of the poverty and starvation, then he should make the recital of the following phrase then his condition will be improved.



“ Lahool wala khuwata illa billa aliwul Azeem.”

After this the Sheikh said, “ One day he was present with the Sheikh of Islam Bakhtiar Kaki and at that time one person came there and he was kissing the feet of the Sheikh and he was

asked to sit there. The person told him he was facing financial problems with him. So the Sheikh told, “Do you aren't reciting the phrase “Lahool Wala Khuwata Illa Billa Aliwul Azeem.” That person told, “No” he is not reciting this phrase. The Sheikh said, “As per the tradition of the last prophet of Allah one who will recite many times this phrase, then Allah will make him free from the poverty.”

Then the Sheikh said, “He was seen in the book **Baqia** by Abul Lais Samar Qandi in which he was written that he was surprised on the following four groups about their carelessness.

1.The recital for the freedom from the grief

Those who are in grief than they should recite this phrase

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ مِنْ الْغَمِّ وَكَذَلِكَ نَجِي الْمُؤْمِنِينَ

“La ilha illa anta subhanaka inni kuntu min zalimin”. Because Allah said

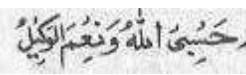
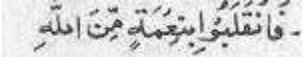
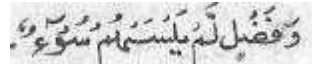
فَاسْتَجِبْنَا لَهُ وَنَجَّيْنَاهُ مِنْ الْغَمِّ وَكَذَلِكَ نَجِي الْمُؤْمِنِينَ “Fasatajnalahu wa najiahu min gammi wa kazalik najini al-momineen.” After this, in this connection, the Sheikh said, “When Prophet Ayub (A.S.) was becoming ill, then the insects were born in his body and he was suffering from such a severe ill health problems for a period of forty years. Then he prayed so he was asked to recite the following supplication many times.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

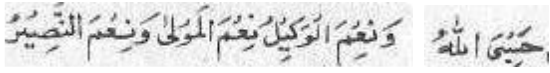
“La ilha illa anta subhanaka inni kuntu min zalimin”. After the practice of reciting this phrase there was recovery of illness

for Prophet Ayub (A.S.). The Sheikh said, “ Once caliph Harun Rasheed imprisoned one young person for his mistake and he was planning to kill him. At that time one pious person came there and instructed him to recite the above phrase. The young person recited the above phrase and he was freed from the prison and he was also awarded the special robe of honour (khalat) by caliph Harun al-Rasheed.

2.The freedom from the fear

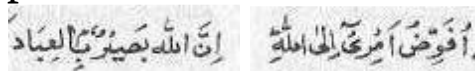
I am surprised from such persons who are fearful of some things and they do not recite  “ Hasbe allahu namal wakil”. In the Quran, Allah says   “Fanqalibu benamatin minal lahi fazlin lamu yalashum su’ae.” In this connection the Sheikh said one tradition, “ There was one king who was very cruel and in his mind there was came an idea to proclaim himself as God. One day he took advice from his advisors what step he should be taken in this matter?. There was one cunning minister with him and who was advised to kill all learned and Maulavi (Muslim priest) and Mulla (one knowing only religious lore) persons of the city. So that then they will not available and for this reason there will be no person will be left who will follow the religion of Islam, then he can do as per his desire in this matter.”

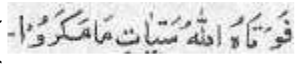
The king as per the advice of the minister, he asked him what he should be doing the next thing in this matter.? He asked him to kill all copyists so that reading and writing of knowledge will be no more there. So the king also followed this instruction of the minister. Due to this reason Muslims were left their right path of the Islam. In short in those copyists there was

arrested one pious personality of the time who was a sister's son of Khaja Hasan of Basra and upon seeing him the king, he came down from the throne and with great regret he has freed him and awarded him a robe of honour (khalat). When the pious personality left for the court the, king told the persons who were present in the court, “ When the pious person has entered his palace, he saw two big pythons, which were standing on his two sides with him and fire flames were coming from their mouths.” The pythons told him, “If he will do any harm to this pious person, we will swallow him.” Then the person asked with that pious person how he was freed from there.? He said he used to recite this phrase  “ Hasbe allahu nemal wakil nemal moula nemal nasir.” So the person who will recite this phrase then nobody can do harm to that person.”

3. The recital to free from enemy's craftiness

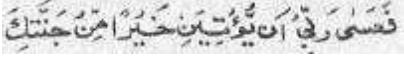
The Shaikh of Islam said, “ He is surprised by those people who are afraid of the cunning of the persons and they do not recite the following phrase.



“ Afwaz amri ilallah innal laha basirul ebad.” There is instructed from the holy Quran () “ Foutahu Allahu Sayati Ma Makaru” Then the Sheikh of Islam said, “

When Khaja Hasan of Basra used to visit the court of Hajaj bin Yousuf then he used to recite the above Ayat (verse).” And Hajaj bin Yousuf used to say that he is such afraid with Khaja Hasan of Basra that he did not find such afraid with any other persons. When he will use to visit him in the court then there will be shivering in all parts of his body and he was observed that two tigers were used to follow with him.”

4. The act to obtain the heaven

The Sheikh said, “ He is surprised from such person who want to acquire heaven, but they do not recite the following prayer.  “ Mashallah la quwata illa Billah.” Because Allah says,  “ Fasa rabbi an yutain khairan min janatika.” The Sheikh said, “ He was reading in the book *Asar Taibain* that one young man who was a great sinner and the offender and who was used to recite the above supplication very much at the time of sleeping. When he was dying the persons saw him in a dream walking in the paradise and asked him how Allah treated was with him.? And he said in this matter that even though he was a great sinner and the offender, but he used to the recite above supplication very much at the time of the morning and evening time. So due to this reason of the reciting the above prayer he got such a felicity there.

5. For the easiness of the punishment of the grave

Then the discussion about the punishment of the grave and fear of angels Munker and Nakir (names two angels cross-questioning the dead in the grave) was started. The Sheikh said, “ One person told Abdulla bin Abbas that he will say one thing to him and if he will follow it, then he will not be afraid with angel Munker and Nakir. During the Friday night to pray two rakat (one rakat = one set of standing, genuflexion and prostration in prayer) and in every rakat recite Sura al-Hamd one time and 50 times Sura Iqlas and he said he was used to pursuing the above prayer.” In the book ***Sharah Awliya*** it was written that upon his death one person saw him in his dream and he was asked him, “ How Munkir and Nakir were treated with him.? “ He said, “ At first there was very much fear of them upon him and they had beaten him one time with the mace. But at last, there was a command from Allah to leave him.” After this Sheikh said, “ Somebody asked Abudlla bin Abbas whether he had something for the poverty?.” And he said “Yes”, one should pray two rakat of prayer and in every rakat after al-Hamad to recite 15 times Sura Iza Zulzilat then he will be free from the problem.”

Then the Sheikh said, “ Once he was present in the service of Shaikh Bakhtiar Kaki and there were many great Sheikhs were also present and the discussion about fear of the grave was in progress.” Moulana Shahabuddin said, “ The person who will note down this recital in their books and followed it then he will not have the punishment of the grave upon his death.”

- 1.Sura (chapter) W'aqa
- 2.Sura (chapter) Muzamil
- 3.Sura (chapter) al-Shams
- 4.Sura (chapter) Lail
- 5.Sura (chapter) Alm Nashra

After this another Darwesh person said, “ One pious person was dying who belongs to a family member of the Chist. When he was buried in the grave, then the angels arrived there immediately and started asking him the questions. That Darwesh person replied all questions correctly in the best possible way so his grave was lighted. Somebody saw him in a dream and asked him how Allah was treated by him? And he said, “ Allah forgave him and there was very much kindness from Allah and it was said, “ We have forgiven him for the sake of his prayer which he used to prayed.”

The recital for the increase of the sustenance

The Sheikh of Islam said, “ As per saying of the last prophet of Allah wherein it is mentioned that one who will recite three times Sura (chapter) Iqlas and three times Darud (blessing on the prophet) after Fajr (morning) prayer and read the following verse then he Allah will be rewarded him the following graces (Nemats).

- 1.Long life
- 2.Plenty of wealth
- 3.Status and position
- 4.He will enter into the paradise without accountability.



“ Wamin yataq allah yajlahu mukerijan wa rizqahu min haisu la yastibu wa min yatakawal alalahe fahuwa hasbahu. Innal laha baliqu amrihi qad jalal lahu likulle shain qadir.” The Sheikh of

Islam was explaining the above and then prayer call (Azan) was started and the Sheikh has started his prayer so myself and all other persons left the meeting place.

The 20th Zil Hajj 655 Hegira year

The prayer of Khaja Fariduddin Ganj Shaker

Today I was sanctified to touch the feet of the Sheikh. It was a time of prayer of Chast (supererogatory prayer at the time of mid-morning). The Sheikh was present in the Jamat Khana (mosque) building and one group of travelers came there. Then the Sheikh addressed all persons and said he was praying to Allah that “Moulana Nizamuddin should find whatever he will desire from Allah.”

The excellence of the Darud (blessing of the prophet)

Then there was a discussion about Darud (blessing) on the prophet was started. The Sheikh said, “He was seen in the book

Asar Mashaiq in which it was written that one who will recite Darud (blessing) on the prophet for one time, then he will be free from sins and his position will become as such that he did not commit any sin and in his account 100,000 good deeds are recorded in his record book of deeds and he will be counted among pious persons.”

The Sheikh said, “The companions of the prophet, Taibeen (successors to the prophet’s companions) all categories of the Mashaiq (learned) persons were followed the recital of the Darud (blessing) on the prophet. If they miss any night their recital of Darud on the prophet then they think as they were dead and used to regret in this matter for the loss of it. And they used to say that if they were live then they would send Darud on the prophet. After this Sheikh said “ Once the recital of Sheikh Yahya bin Maz Razi was missed and who used to recite 3,000 Darud (blessing) on the prophet. At last he awoke in the morning and started such mourning that if anybody was really dying in the house. The people visited him and asked the details of him. Yahia bin Maz Razi was in such condition and he was heard a divine call in which it was told, “ Yahia, thawab (reward) of the reciting of Darud (blessing) on the prophet, which We used to give him was increased to 100 times and his name was written today also among the reciters of the Darud (blessing) on the prophet.”

In this situation the Sheikh of Islam began weeping and he said as per of the tradition, “ Once Khaja Sanai saw the prophet of Allah in his dream but the prophet was not showing his face to him. Khaja run towards him and he was kissing his feet and said “ Oh : Prophet of Allah: his life is sacrificed for him. What is the reason in this matter that he is not getting favour from his side.?” The prophet hugged him and he said, “ He was used to sent too many Darud (blessing) on him from his side for this reason he was feeling shyness from his side.” Then the Sheikh said, “ Subhan Allah (Allah is praised) they are such persons among the slaves of Allah who used to send too many Darud (blessing) on the prophet so for this reason the prophet feel

shyness from them so there should be many blessings on their souls.”

In this connection the Sheikh said, “There was one group of Jews was sitting there and at that time, one Muslim beggar came there and was asked something from them. By chance at that time, Hadrat Ali bin Abu Taleb (R.A.) was passed from there. Upon seeing him the group of Jews by a joke told him, “See the king of youth is coming there.” That beggar was approached towards him and explained him the details of his poverty and hunger. The caliph of the prophet of Allah understood in this matter that the beggar was sent to him for his trial. At that time, there was nothing with him. Hadrat Ali bin Abi Taleb (R.A.) holds his hand and recited ten times Darud (blessing) on the prophet and blown on his palm and asked for him to close the fist. The beggar followed his instruction in this matter and he went there with the group of Jews. Then they asked him to open his fist and upon opening it, they find one Dinar was there. On that day, many Jews were converted and entered into the religion of Islam.

After this the Sheikh said, “Once caliph Harun al-Rasheed became ill and during this ill health six months were passed away and he was near to his death. At that time, Shibli was passed away from there. When Harun al-Rasheed came to know that Shibli was passing from there, then he told his courtiers to try to bring him in the court so that he can see him there. When Khaja Shibli came there and by looking at him, he said immediately “Rest assured that he will be recovered soon”. And he recited Darud (blessing) on the prophet and blown on him and he touched his hand, then Harun al-Rasheed became very well and gained normal health condition. We should know in this matter that the Darud (blessing) on the prophet, which

How Allah was treated with him.?” He replied, “ Due, to this Darud (blessing) Allah was forgiven him.” The second excellence of this Darud is that one day the Prophet of Allah was sitting there and many companions of the prophet were also available there around him and Abu Baker Siddiq was sitting on the right side of the prophet. At that time one person came there after salam, he was sitting there. The Prophet told him to sit in the place which is better than the place of Abu Baker Siddiq. So for this reason the companions thought him as the angel Gabriel because as per practice the great respect and honour was used to be given him in the court of Allah’s prophet. The prophet addressed to Abu Baker and said him, “This person used to recite a larger number of Daruds (blessing of the prophet) on him than any other person who could not send such numbers to him”. Hadrat Abu Baker said to the prophet, “ Oh : Prophet of Allah this person will not eat his food and not engage in other activities of the life and all the time he used to busy himself in sending of Darud (blessing) upon him.” The prophet said, “ He used to eat his food and engage in his dealings but he used to send the above Darud (blessing) upon him one time in the day and one time in the night .”

The Shaikh of Islam was explaining the benefits of the Darud (blessing) and at that time five Darwesh persons were coming there and they were kissing the feet of the Sheikh. The Sheikh told them to sit and they sat there and they said, “ We are travelers and having intention to visit Ka’aba in Makkah but they do not have money for the expenses in this matter.If there will favour from his side, then they can proceed on the journey with peace of mind.” So there was thought for the Sheikh and he went into meditation for some time and raised his head. There was a potsherd in front of the Sheikh in which there were dry

dates were available there. The Sheikh was blown on the potsherd, and gave them the dry dates to the Darwesh persons. But the Darwesh persons were surprised in this matter. The Sheikh was coming to know the surprise of the Darwesh persons by his purity of heart and told them to see the dry dates. When they look at the dry dates and they find them as gold. At last it was known by Sheikh Baderuddin Ishaque that the Sheikh recited the above Darud (blessing of the prophet) and blown on the dry dates.

The excellence of Ayatul Kursi (The verse of the throne)

Then the discussion started about Ayatul Kursi (verse on the throne). The Sheikh said, “ When this Ayatul Kursi was sent down from the sky, then 70,000 angels came with Gabriel and Gabriel told to the prophet, “ Take it with respect and honour.” Allah says, “ Those who recite this Ayatul Kursi will get rewarded for each and every word for the worship of 1000 years. And also he will get the reward of 1000 angels who are reciting this Ayat (verse) at the Kursi (throne) and We will count them among Our close persons.”

Then the Sheikh of Islam said in the book *Fatwa Zaheri* it is mentioned that Allah’s prophet says, “ One who will recite Ayatul Kursi at the time of leaving his house then Allah will command 70,000 angels to pray for his forgiveness till his return back to his house.” After this Sheikh said, “ He was heard from Sheikh of Islam Bakhtiar Kaki that he told, “ One who will recite Ayatul Kursi while at the time of his entry into his house, then Allah will remove the poverty and hunger from his house.”

After this, the Sheikh said, “ He had read in the book *Jame Hikayat* that in the house of one Darwesh person some thieves came there, but the Darwesh was recited Ayat Kursi and thus he was made fortification of the house. When the thieves entered into the house they all became blind. The Darwish was wake up and he came out of the house and asked them who are they?. They told him, “ They are thieves and for theft purpose they entered into his house, but Allah made them blind there. So he should pray for the recovery of their eye sights. We will leave this work and accept the religion of Islam on his hand.” The Darwish was smiling and said, “ To open your eyes and they find their eyesight back with them.”

The 27th of Zil Hajj 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. There was a discussion which was progress about the prayer. The Sheikh said, “ He was reading in the book of Imam Shebani a tradition of the prophet of Allah which was reported by Imam Jafar Sadiq that the prophet said, “ If any person is facing any grief or sorrow or hardness of trouble then he should pray Fajr (morning) prayer and he should recite one hundred times the following supplication.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ يَا فَرْدُ يَا وَشْرُ يَا أَحَدُ يَا صَمَدُ -

“ Lahool wala quwata illa billa aliul Azeem ya fardu ya wishru ya ahud ya samadu.”

The supplication for the easiness of suffering of the sustenance

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رِزْقًا

After this, the Sheikh said, “ Once he was presence in the service of Khaja Bakhtiar Kaki and there was a discussion about supplications was in progress. Hadrat Qutub said, “ One who is facing financial difficulties then he should recite the following supplication.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا دَائِمَ الْإِزْدَادِ الْمُلْكِ
وَالْبَقَاءِ يَا دَائِمَ الْإِزْدَادِ الْوُدَّ وَالْعَرْشِ الْمَجِيدِ فَقَالَ لِيَا يُرِيدُ -

Bis milla irrahman nirrahim Ya daim aiz wa mulk wal baqa ya zajade wal ata ys wadood zal arshi majidu falun lima yaridu.”

The supplication for the success for all important affairs

The Sheikh said, “ One who is in the condition of trouble due to an obstacle and helpless then he should recite the following supplication, one thousand times then he will be successful in this matter.

أَقْوَى مُجِيبٍ وَأَهْدَى دَلِيلٍ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ -

“ Aqwa moinu wa ahda dalilan eyaka nabudo yaka nastain ”

The supplication for the approval of the acts

The Sheikh said, “ He was reading in the book *Tafsir Zahidi* in which it was mentioned that one who wants the approval of his deeds, then he should recite this verse (Ayat) for the approval of the deeds.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“ Rabbana taqabal minna ennaka antal samiul alim”

If anybody wants welfare in this world and in the next world and free from the fire of hell then he should recite the following supplication.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“ Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.”

[2:201]

The supplication for the firmness

If somebody wants patience in big works and for the firmness in every dealings or success upon the enemies then he should recite the following supplication.

رَبَّنَا افْرِقْ عَلَيْنَا حَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“ Rabbana afriq alaina sabran wa sabbitu eqdamana wa ansurna qamul kafirin.”

The supplication for peace of the heart

If somebody wants Eman (faith) and security of the heart, then he should recite the following supplication.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ

“ Rabbana la tuz qulubana ba da ez hadaitana wa hab lana min la dunaka rahmatan ennaka antal wahab.”

In this connection the Shaikh said, “ The prophet was seated there and around him there were many companions were present

in the meeting. The discussion was progressing about past prophets of Allah. One of the companions stood and asked, “How he will be satisfied with his Eman (faith)?.” So the prophet began thinking about this question. At that time Gabriel came over there said, “Oh : Prophet of Allah : he was brought this verse (Ayat) and one who will recite it then his heart will be satisfied from his Eman (faith). And hope that he will leave from the world with Eman (faith).” The Sheikh said, “The above verse (Ayat) which was sent down by Allah due to the request of the companion of the prophet.”

The supplication for including among the chosen (special) persons of Allah

The Sheikh said, “One who wants to become the friend of Allah then he should recite the following supplication many times.

رَبَّنَا أَنْتَ حَامِعُ النَّاسِ يَوْمَ يُرْمَى أَكْبَادُهُمْ إِنَّ اللَّهَ لَإِيَّكَ تُنْتَعَدُ

“Our Lord! Thou art He that will gather mankind together against a day about which there is no doubt; for Allah never fails in His promise.” (al-Imran:9)

Upon this, the Sheikh said, “He does not know what is the reason in this matter that why people are away from the felicity of this prayer.”

The supplication for the children

The Sheikh said, “In the case of any importance affair of his slave who is running away or if somebody desires a pious child then he should recite the following supplication.

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“ Rabbi habli min milla dunaka zuriyatin tayabatin innaka samul duwa”.

Upon this Sheikh said, “ Prophet Zakeria (A.S.) was recited this prayer so Allah was granted his prayer and he was given a son as Prophet Yahiah (A.S.) and who used to weep in his childhood due to fear of Allah that the flesh of his cheek was melted. His father prophet Zakeria (A.S.) and his mother used to console him in this matter that still you are small child so why there is so much fear of Allah on him?.Then he replied her, “ Oh : my mother when you put cooking pot on the fire and first you put smaller wood pieces and when there will good fire then you put there big wood pieces. So I have feared that in the hell first the small children will be put there.”

The Sheikh said, “ Once he was travelling towards Suwistan and he was visiting there pious persons in that city. One day he went into the presence of Mohammed Suwastani. He was a great pious personality and he was an old person, but he was among the persons of Velayat (saintliness). There was a discussion about the tradition of Saluk (mystic initiation) was in progress and Darwish persons were busy in the arguments in this matter. At that time one person came there and touched the feet of the Shaikh and he was sitting there. The Sheikh understood by the purity of his heart and he said, “ This person came there for his need.” The Sheikh told him “ To go and recite the following prayer and he will get a pious child by the grace of Allah.”

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“ Rabbi habli min milla dunaka zuriyatin tayabatin innaka samul duwa”.

That person left from there and Allah gave him a pious child who afterwards became the custodian of the shrine and performed 70 Hajj pilgrimages without wearing the footwear and he was also dying in this intention.

The supplication for the company of the pious persons on the doomsday

Upon this Sheikh said, “ He was reading in the book *Kashaf* that If any person wants the company of the pious person on the doomsday and to watch the resurrection of the day of judgement then he should recite the following prayer.

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

“ Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise. (Al-Imran:194).”

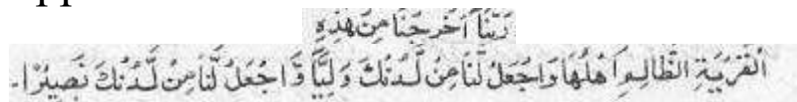
The Sheikh continued his discussion further and he said, “ In Bukhara city one person was very famous for his sins and wrong doings and when he was dying and he was seen in the dream with pious personalities and friends of Allah. In surprised they were asked of him how he got this wealth.? He said, “ He was reading in the book of *Tafsir Kashaf* that one who will read the following verse (Ayat) then he will be with the pious personalities. So he read the verse with truthfulness. Allah who accepts small thing and for this he was rewarded with great favour in this matter. So his small worship was accepted and his all sins were forgiven by Allah. Now there is command for him to live among the friends of Allah. The verse is as follows.

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

“ Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise. (Al-Imran:194).”

The supplication of the safety upon the cruel persons

The Sheikh of Islam said, “Those who want the safety and protection of the cruel persons, then they should recite the following supplication.”



“ Rabbana akhrijna min hazehe qariya zalime ahleha wa ajlu ladunaka wilyan wajal lana min la dunnaka naseera.” The reader of this verse will be always successful and victorious.

Upon this, the Sheikh said, “ One day caliph Ali Ibn Abi Taleb (R.A.) was busy with fighting with a large of a number of army persons and he was facing difficulty there and so he sent a message to the prophet of Allah that he was trying all war strategy and plans. When the prophet of Allah finds the message so he was upset and worried about this matter. At that time immediately the angel Gabriel came over there with a message that to read the following verse and due to its blessing there will be success and victory in this matter. The prophet was written and sent the message to Ali Bin Taleb (R.A.) and who followed the instruction and he was captured a large of number of groups of army persons which had the upper hand at that time in the war and brought them to Madina. This success was happening due to the blessing of the above verse only.

The supplication for the increase of the sustenance and for the mercy and blessing

The Sheikh said, “ Moulana Burhanuddin Zahid who wrote in his book *Tafsir Zahedi* that one who want mercy and blessing and an increase in his sustenance and for no dependence on others then he should recite the following verse (Ayat).

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا إِلَّا ذُلًّا وَخِرَاءَ أَيْمَةٍ مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

“O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers. (5-114).”

Then the Sheikh said, “ This verse was sent down by Allah to the followers of Prophet Mosa (A.S.). But they were ungrateful for the grace and so Allah made them pigs and dogs who ate from a table spread with food from heaven.”

The supplication to be free from the cruelty

The Sheikh said, “ If you do not want to share with cruel people then recite this supplication.

رَبَّنَا لَا تَجْعَلْنَا قِسْمَةَ لِلْقَوْمِ الظَّالِمِينَ

The Supplication for the comfort of the heart

The Sheikh said, “ One who want to spend his life with the religion of Islam with happiness and in a pleasant way so he then should recite the following verse many times.”

وَبِنَا أَرْفَعُ عَلَيْنَا صَبْرًا وَشَيْتَ أَقْدَ أَصَاوَا نَصْرًا عَلَى الْقَوْمِ الْكَافِرِينَ

The supplication to release from the prison

Then the Sheikh said, “When someone who was in the prison of a cruel person then he should recite the following verse.”

رَبِّنَا لَا تَجْعَلْنَا
فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ۝ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ۝

The supplication for the end of life on the Islam and Eman (faith)

If any person when dies and want the status of pious personalities, then he should recite the following verse (Ayat).

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ۖ اِنِّتَ وَلِيَّ الدُّنْيَا وَالْآخِرَةِ ۚ تَوَفَّنِي مُسْلِمًا ۖ وَ الْحَقُّنِي بِالْقَبِيلَيْنِ

Upon this, the Sheikh of Islam said, “After a long time when Prophet Yaqub (A.S.) and Prophet Yousuf (A.S.) met then, at that time Prophet Yousuf (A.S.) was recited this verse in the prostration and prayed as follows.

“Oh: my Lord: You made me a king and it was Your willingness and he was not requested for it. On the day of judgement do not settle my account with the kings. He is helpless poor and the weak, poor person does not have the power that his account should be accounted with kings”

The supplication from the safety of the evil spirits

The Sheikh said, “ If any person wants to safety from the evils of Jinn, of the cruelties of the cruel persons and idol worship then he should recite the following verse .”

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

Upon this Shaikh said, “This verse was sent down by Allah when the last prophet of Allah was sitting there and the companions were sitting around him and were hearing his advises. At that time one Bedouin (Arabian nomad) came there and said salam and asked him, “ Oh: Prophet of Allah : show something from which his children will be free from the evils of idol worshippers.” The prophet began thinking what to advise him on this matter. At that time the angel Gabriel came over there and said salam and said, “ Oh : Prophet of Allah : there is a command of Allah to advise the following verse and ask to recite it many times. Allah will keep him safety from the evils of the idol worshippers.”

The supplication for the success upon the non-believers

The Sheikh said, “ Those who want the success on the infidels then he should recite the following verse (Ayat).”

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْزِرْنَا دُنَاكَ أَمَّا الْعَزِيزُ الْحَكِيمُ

The supplication for the completion of light, of Eman (faith)

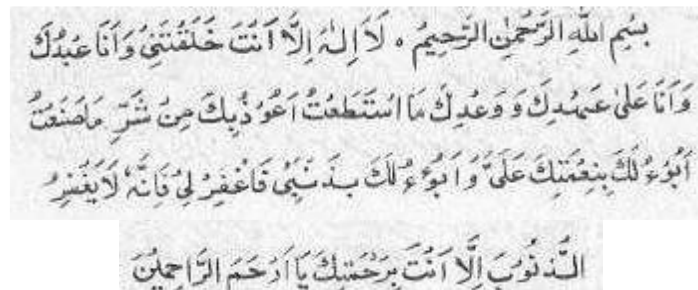
When somebody wants that there should be the completion of light, of Eman (faith) in his heart then he should recite the following verse.

رَبَّنَا اسْمِمْ لَنَا نُورًا وَارْحَمْنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

After this explanation of the benefits the Sheikh addressed me and said, “He was doing all this incitement for him as a Pir (master) and so he must act as per the advice of his teacher. So in this matter unless the disciple is not freed from the filth then he will not proceed on the spiritual path (Tariqat) and then he will not be away from the wrong path.”

The daily recital and practice

Then Sheikh said with his holy tongue that the prophet said “Those who will recite this supplication daily and if he will die during the recital period, then he will send to the paradise.” The verse is as follows.



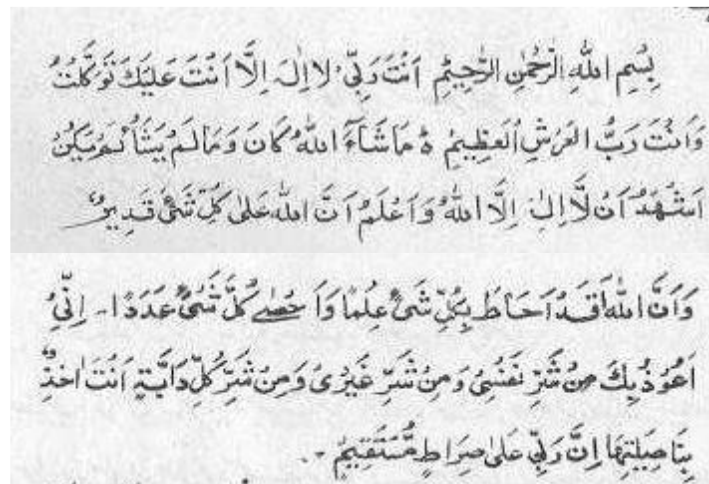
In this connection, he said “Hadrat Abbas says upon his hearing this verse by the prophet of Allah and he used to recite this supplication after the congregational prayers. He made it his recital and practice. When he was dying then somebody was asked him what Allah was treated by him? Due to the blessing of the supplication which was advised by the prophet, he was forgiven by Allah and he got a great place in the paradise.”

Upon this Sheikh said, “One who will recite this supplication at the morning time and till the evening time, he will be safe and free from problems and difficulties. If any problem which will be sent down from the sky to any person and which will be passed away from that person one who will

recite this supplication. But if there will no sincerity and truthfulness, then that problem will be fall on that person. He has heard this effect of the supplication of the holy tongue of the Sheikh of Islam Qutubuddin Bakhtiar Kaki. It is compulsory for every person that he should always busy in the work of reciting of the supplication and he should not forget the supplication for himself for his intercession.

The second supplication

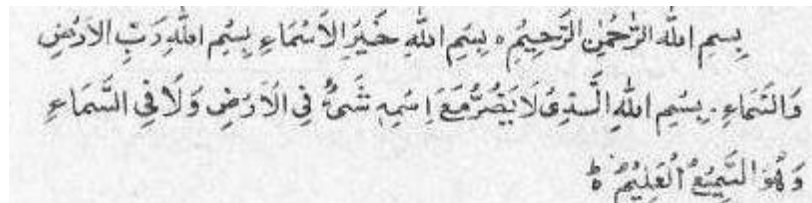
The Sheikh of Islam said, “ Sheikh Abu Taleb Makki wrote in his book *Qua'tul Qaloob* that prophet of Allah said those who will recite this supplication, then he will be safe from any problem or difficulty by the evening time. The supplication is mentioned as follows.



The third supplication

In this connection Sheikh said, “Qazi Imam Shabi in his book *Kifiya* wrote this tradition that in the Bani Israel, there was an old ascetic (Zahid) who had a young and beautiful maid with him but as that person was very old so she did not love him. She wants to leave him by any means. There was an old lady in her

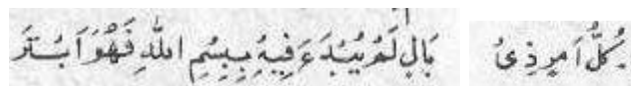
neighbourhood who told her that she will prepare a deadly poison for her and she will give it to her and she was advised her to give him at the time of fast breaking. So she was acting as per old lady's instruction and she was waiting in this matter until the whole night to see when the ascetic (Zahed) person will die. In the morning the, maid was observed that there was no effect of the poison which was happening to the ascetic (Zahed) person. So she could not control upon herself in this matter and she told him, “ If he would keep her with him or kill her as she was given him a deadly poison in the meals. What was the reason that it was not effected upon him.?” The ascetic (Zahed) person was smiled and he told her, “ He had with him one supplication which will not effect poison or any other thing which will not do harm to him.” The supplication is mentioned as follows.



The condition of the supplications

Upon this Sheikh of Islam said, “ There are many conditions of the supplication are there and if I will mention all of them then the discussion will be lengthy.

Its first condition is, it should be started with the name of Allah the Beneficent and Merciful as per saying of the prophet of Allah which is as follows.



It means if any important work or big task which is not commenced in the name of Allah, then, for this reason, it will

not have a blessing in it. It means it will not be successful. So its compulsory that every supplication should be commenced in the name of Allah.

The second condition is not to allow their women to wear the ringlets or jewelry which creates the sound as it is available in the sayings of the prophet that Allah will not accept the supplication of such persons who feel happy with their women upon wearing the jewelry which creates the sound.

The third condition is to offer alms (sadqa) upon the beginning and ending of the supplication. A tradition is reported by Imam Shafei that he was in need of something from the king so while he was going there he paid alms (sadqa) on the way to one Darwesh person and was asked him to pray for the fulfillment of his desire. Because one who visit the king then he should give something to door keeper of the court and the Darwesh person is a door keeper of Allah and when he will agree then his desire will be fulfilled.

The month of Muharram 655 Heira year

The month of Muherram's excellence and its supplications

Today I was sanctified to touch the feet of the Sheikh. All people of Ayudhan were coming there, including the rich, poor, learned persons (Mashaiq), Darwish and indigent persons and they kissed the hand of the Sheikh and upon this the Sheikh used to put his hand under his prayer mat and give some amount which was written in their fate to each and every visitor. The persons were brought sweets with them so there was too much collection of the sweet items there and some portion of it was given to the Darwesh persons. On that occasion, all persons of

that city and all travelers visited the Sheikh. This was the tradition and practice of the every month with the Sheikh.

At that time, Sheikh Abdullah Mohammed bin Ahmed Balqi who is among pious personalities of his time came there and kissed the feet of the Sheikh and sat there. The Sheikh was in meditation and started Zikr (invocation of Allah) and due to his too much Zikr (invocation of Allah), he was becoming unconscious there. So Qirqa (robe of the honour) of Hadrat Bakhtiar Kaki was put on him. So after some time, he came back in the condition of consciousness. The people who were present there kissed the feet of the Sheikh. Then Sheikh addressed Sheikh Abdulla Balqi and said him, “Do you know that our brother Khaja Bahauddin left from this desert of the mortal world to the immortal city?. And he replied, “He does not know what is matter.?” So the Sheikh told, “Yes, he was dying just now. So let us pray for his funeral prayer now.?” Then Sheikh and all persons of the meeting place performed the funeral prayer of the Sheikh Bahauddin Zakaria.

After this Sheikh said, “As per the tradition of the prophet the funeral prayer in absence is allowed.” Because when the leader of the martyrs Hadrat Hamza and other persons were martyred then the Prophet of Allah was performed the funeral prayer in absence. So it is compulsory for us to follow this tradition in this matter.”

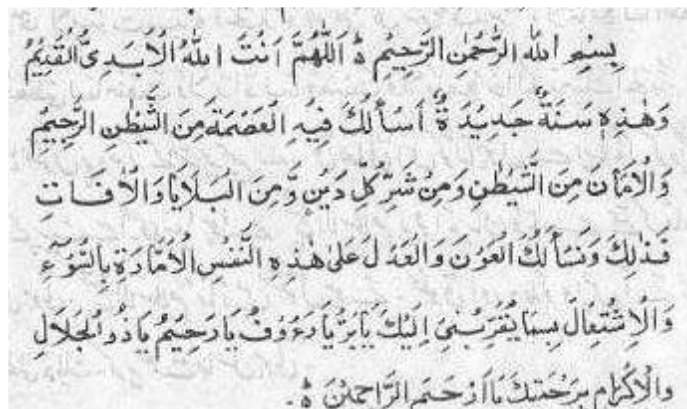
Upon this, there was a discussion about the excellence of the month of Muharram was in progress. The Sheikh said, “In this month except the following things one should not engage in other activities.”

1. Obedience
2. Reading of the Quran
3. Salah (prayer)

4. Supplications

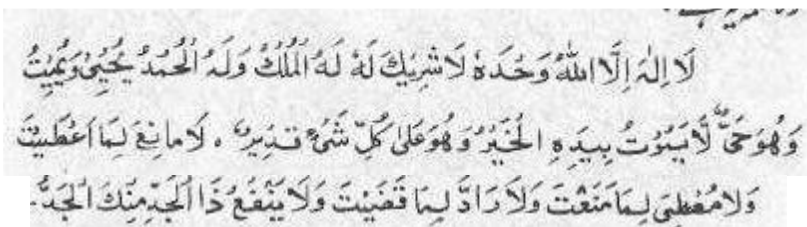
Because the subdue of the Allah will goes and mercy of Allah will be sent down very much in the first ten days of this month. He said, “ During these ten days, many groups of the Mashaiq (learned person) followed lamentation and humility.

The Sheikh continued his discussion further and he said, “You do not know what was happening to the Prophet of Allah in these ten days. The children of the prophet were faced afflicted and aggrieved conditions. Some of them were killed by thirst. Even one drop of water was not given to the children of the prophet by the un-fortunate persons. When Sheikh of Islam came to reach this discussion at this point, then he made a slogan and he was becoming unconscious. When he became conscious then he said, “ How they were cruel, imprudent, unfortunate and un-kind in this matter. They were unkind people. They know well that they were children of the king of the world and the religion of Islam. Then, with great cruelty and helplessness, they have killed them. They even did not think that how will they face the Prophet of Allah on the day of judgement. At last, Sheikh said to read the following supplication at the time of the beginning of a new year in the month of Muharram.”



In this connection Sheikh continued his discussion further and he said, “ He was seen in recital of Sheikh of Islam Khaja Moinuddin Sanjari that one should pray six rakat (one rakat = one set of standing, genuflexion and prostration in prayer) on the first night of month of Muharram and in each rakat after Sura al-Hamad to recite Sura (chapter) Iqlas ten times. And in another correct tradition, it was written to pray two rakat and to recite in every prayer one time Sura al-Hamad and one time Sura Yasin. For this Allah will reward him 2,000 palaces in the paradise. There will be two thousand doors of the ruby in every palace and at every door there will be the green throne of topaz will be there and on which one Houri will be sitting there. This supplication will protect him from 6,000 problems and 6,000 good deeds will be recorded in his book of deeds.

The Sheikh continued his discussion further and said, “ He was read in Imam Shabei’s book of **Kifiya** that one who will read hundred times daily the following supplication then Allah will be free from the fire of the hell.



Upon reading the above supplication, one should blow on his hands and touched his face with the hands, then Allah will free him from his sins and he will become as same like the newly born baby from his mother.”

The Sheikh of Islam was explaining the above and the prayer call (Azan) was started and the Sheikh has commenced his prayer so myself and all other people who were present at the meeting place left from there.

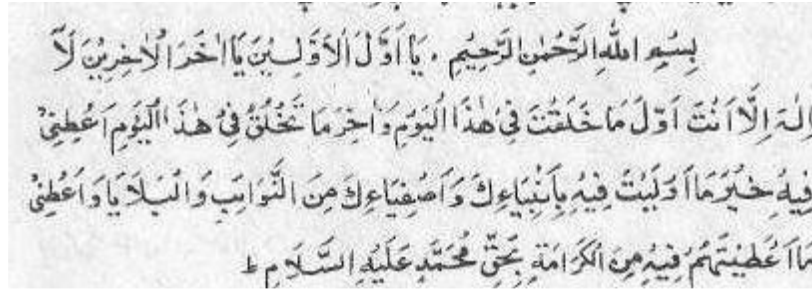
The 10th Muharram 655 Hegira year

And today I was sanctified to touch the feet of the Sheikh. At the meeting place Sheikh Dabir, Jamaluddin Hansavi, Sheikh Badruddin Ghaznavi and other persons were present at the meeting. The discussion about the blessing of the Ashura day (a tenth day of Muharram) was in progress. The Sheikh said, “It is mentioned in the sayings of the prophet of Allah about the Ashura day which is as follows.”

مَنْ صَامَ يَوْمَ عَاشُورَاءَ فَكَأَنَّهُ صَامَ الدَّهْرَ كُلَّهُ

“One who will observe the fast on the day of Ashura (tenth Muharram) is like the person who was observed the fasting of the whole year.” Upon this Sheikh said, “To pray four rakat (one rakat = one set of standing, genuflexion and prostration in prayer) on the night of Ashura night. And in every rakat after chapter (Sura) al-Hamad to recite three times chapter (Sura) Ayatal Kursi and ten times chapter (Sura) Iqlas. Upon finishing of this prayer to recite chapter (Sura) Iqlas 100 times.

The Sheikh said, “In the recital and daily practice of Sheikh Usman Haruni it is mentioned the saying of the prophet of Allah which was reported by Abu Huraira that to pray two rakat after the sunrise and in every rakat after chapter (Sura) al-Hamad to recite the chapters of the Quran which were remembered by that person and upon this he should read the following supplication. There is a great reward for this prayer and supplication.

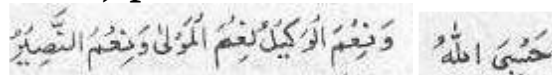


Upon this Sheikh said, “ In the daily recitals of the Sheikh of Islam Bakhtiar Kaki in his own handwriting it is mentioned that to pray six rakat on the day of Ashura (tenth day of Muharram) and in every rakat after Sura al-Hamd to recite the following chapters (Sura) one time.

- 1.Sura Wa-Shams
- 2.Sura Inna Anzalna
- 3.Sura Iza Zulzelat
- 4.Sura Iqlas
- 5.Sura Muzetan

After ending of the prayer in the condition of prostration, he should recite chapter (Sura) Qul Ya Ahwul Kaferoon and pray for any wish then it will be fulfilled.

In the above it is also written to recite 70 times the following supplication, so, for this reason, Allah will forgive him and he will be included in the category of pious persons of Allah and great Mashaiq (learned) persons.



In this connection, the Sheikh said, “ There was one thief who used to steal shrouds. He theft shrouds of 2200 dead persons from the graveyards. But he was repenting on the hand of Khaja Hasan of Basra and who has stopped this work. So Khaja Saheb asked him, “ What he was seeing the position of Muslims in the graves.” He said, “ It is difficult to mention the

details of all persons there. But he will mention three events in this matter.

First grave

When he opened one grave and he was seeing one person's black face and in his hands and feet there were chains of fire were and there was a discharge of pus and blood was also there. There was a bad odour from his mouth so, for this reason, it was not bearable of it so he began to leave that place and heard the dead body is asking him why he was running from that place.? He told him to come near so he went near him and asked him what he was doing in his life ? and tell the details in this matter for which he was passing from such punishment in the grave.” So he was entered in his grave and saw the angels of the punishment were there who put the chains on his neck and they were sitting there. He asked him who he was? He said, “ He was a Muslim and his father was also Muslim. But he used to drink wine and was involved in adultery and he was dying in that lustful condition and so for this reason, he was facing such disgrace in this matter.”

Second grave

“ When he was digging the second grave and find one black person in the naked condition and who was standing there. There was fire from his four sides and his tongue was outside of his mouth. There was a chain on his neck and the angles were holding the other end of the chain in their hands. When that person saw him and he requested him to provide him some water as he was suffering hardly due to thirst. Upon this he

wanted to give him water, but the angels warned him not to give him the water to this person who is an abstainer of the prayer. His act will be against the command of Allah. He asked that person what work he used to do in the world.? He replied, “ He was a Muslim, but he hasn't done obedience of Allah. So for this reason like him a large number of persons are facing such punishment in this matter.”

Third grave

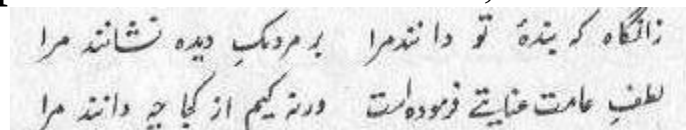
Upon this he, was digging a third grave and he saw a more handsome person whose handsomeness could not be described in the words and around him there was a meadow and there were many streams were flowing there. In front of him Houries from the paradise were sitting on the throne. He was asked that young man who is he and what work he used to do in the world.? Which act was brought this result for him there.? He said, “ Oh:man he was same like him, but he was hearing on Ashura day (tenth Muharram) by a preacher that one who will pray six rakat (one rakat = one set of standing, genuflection and prostration in prayer) then Allah will forgive him. So he was used to pray always, that prayer without fail.”

The Sheikh of Islam said, “ In the sayings of the prophet of Allah it is available that one who will pray four rakat on the Ashura day or night so he will keep him away from the enmity and Allah will keep him safe from the questioning of angels Munkir and Nakir in the grave and he will be secured from his enemies.”

The 17th Safar 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The well wisher went to Hansi to visit Hadrat Jamaluddin Hansvi for some days and who was a great friend of Khaja Qutubuddin Bakhtiar Kaki and I was sanctified to touch the feet of the Sheikh and he was ordered me to sit so I sat there. I presented the letter of Sheikh Burhanuddin to the Sheikh and he read the letter and he said, “There was too much delay in this matter.” So I put my head on the ground and said, “The: body of the earthly soil was there but his heart was here.” The Sheikh said, “Yes, it is same as per his saying. There was too much fondness which was overpowering him and he used to say that if there will be wings available, then he will fly to the place of the Sheikh and go into the service of the Sheikh.” Then he addressed the persons in the meeting and he was told, “The son of the Sheikh and the disciples should be like Moulana Nizamuddin.”

The Sheikh said to him, “He was sent him his one letter in which there was a great desire from his side to sanctify his feet. In which he also sends his one couplet to which he was memorized. When he will remember him then he used to recite it. It is incomparable. If he will read it, then he will hear it.”



Upon kissing the Sheikh's feet, I read the above Persian couplet. When I recited that couplet there was too much tenderness on the Sheikh and he was started dancing from the time of Chast (mid-morning) to the afternoon and he was in the condition of ecstasy. Upon this Sheikh awarded me the following things.

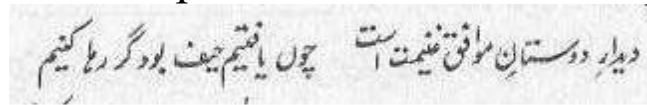
1. Special Qirqa (the robe of honour)

2. Staff

3. Prayer mat

4. Wooden sandals

Upon this Sheikh took him by his side and he said, “Moulana Nizamuddin his last time was near so he bid him farewell. And again he could not see him. So now he can go today as it is his farewell day. But it is good that if he could stay here so that it's good to have his look and then he began weeping and his eyes were full of the tears at that time and he was reciting one Persian couplet which was about to get the look of the friendliest and its importance in this matter.”



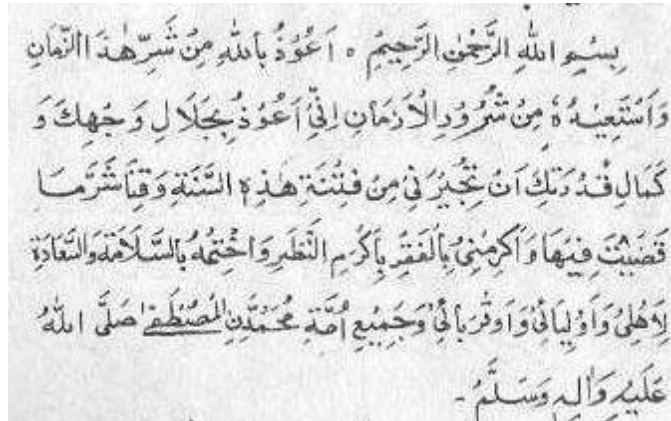
The acts to free from the calamities in the month of Safar

Upon this, the discussion was started about the month of Safar. The Sheikh said, “It is very hard and tough month. When this month used to arrive then the last prophet of Allah was used to be worried and upset with this matter and when it will pass then he feel happiness and joy. He was greatly affected by the hardness and difficulties of this month.”

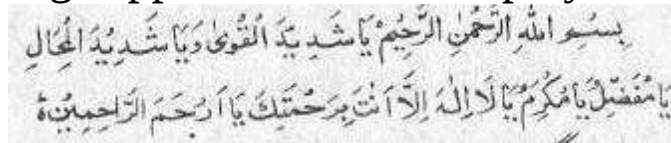
The Sheikh said, “There is one saying of the prophet in which he says, “One who will inform him the good news of the end of the month of Safar, then he will inform him the good news of the paradise for him.”



The supplication is as follows.



In this connection the Sheikh said, “Allah will send down 10,80,000 calamities and among those calamities 9,20,000 will be sent in the month of Safar only. During this month, one should busy in the worship and supplication of Allah so that one should be safe from the calamities .” The Sheikh said, “ He was heard from one pious person that one who want to safe and secure from the calamities of the month of Safar then he should read the following supplication after the prayer.



Upon this Sheikh said, “To pray four rakat after Eisa (night prayer) prayer in the first night in the month of Safar for the safety of all Muslims.” The method of four rakat (one rakat = one set of standing, genuflexion and prostration in prayer) prayer is as follows.”

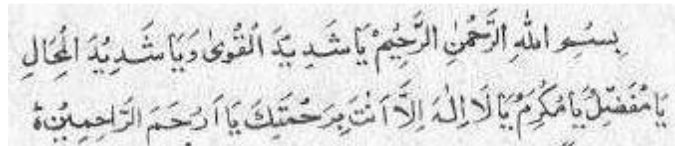
1. In the First rakat after chapter al-Hamad to recite chapter (verse) Qul Ahwul Kafiroon 15 times.
2. In the second rakat after verse al-Hamad to recite chapter Iqlas 11 times.

3. In the third rakat after verse al-Hamad to recite Sura Qul Uwuaz Birrab Bin Nawas 15 times.

4. In the fourth rakat after verse al-Hamad to recite Sura Qul awuaz Birrab Bin Naas 15 times.

After completion of the above prayer recite many times “Eiyak nabodu wayaka nsatain” and recite Darud (blessing of the prophet) 70 times. As this prayer is performed in advance so that person will be safe from the calamities which will send down from the sky on that day.

In this connection, the Sheikh said, “He was reading in the book **Sharah Sheikh Moinuddin Chisti** and in which it was written that on the last day of the month of Safar 3,20,000 calamities will send down from the sky. So this day is very hard and tough compared to the other days of this month. So one should pray four rakat on the last Wednesday of the month then Allah will keep him safe from all calamities of the month and also he will be safe from all calamities of the next year.” The supplication is as follows.



The Sheikh said, “All persons will be affected by calamities during this month only. As per tradition, Prophet Adam (A.S.) ate the wheat in the paradise, during this month. For this mistake he was weeping for a period of 300 years and his body’s flesh was melted and it was confiscated from the body. Then there was a command which came from Allah to pray in this matter for Allah’s forgiveness. So all these hardships and difficulties were started from the month of Safar. In this connection the Sheikh said, “There is one tradition from Wahab Ibn Munba

that once Abel (Qabel) and Cain (Habel) took permission of hunting from Prophet Adam (A.S.).The Prophet Adam (A.S.) was prohibited them not to go jungle for the hunting but they have ignored his advice. So they went into the jungle and they had a quarrel for something and Habel was killed by Qabil. Then he was ashamed and began thinking what he was doing?. This news was reached to Prophet Adam (A.S.) and he was very sad and upset with this matter. At that time Gabriel came there and he was told, “ There is a command from Allah that the children of Habel will born all Muslims and from the children of Qabil all will born Jews, fire worshippers and infidel persons because he was killed his brother in the month of Safar.

In this connection Sheikh said, “ The followers of the Prophet Noah (A.S.) were indulging in the strom and were killed. Prophet Ibrahim (A.S.) was thrown into the fire on the first of the Safar month and in this month Prophet Ayub (A.S.) was indulging in the calamities of insects in his body. On the day when the saw cut Prophet Zikeria (A.S.) was last the Wednesday in the month of Safar. When the knife cuts Prophet Yahiah’s (A.S.) throat and this event was happening in the month of the Safar and in this month Prophet Jirgis (A.S.) was cut into seven parts and Prophet Yunus (A.S.) was went into the stomach of the whale.”

Upon this, the Shaikh began weeping and made a slogan and he was becoming un-conscious. When he became conscious and he explained the difficulties and problems which the last Prophet of Allah was encountered for the preaching and propagation of Islam during the month of Safar and in that situation he used to connect himself with Allah for help and assistance during the month of Safar. The Sheikh said, “On all prophets of Allah, the calamities were sent down during the

month of Safar only and this month is very hard and tough. May Allah protect us and all Muslims from the difficulties and problems of the month of Safar.”

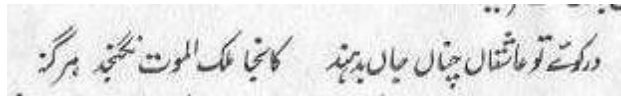
The 27th Safar 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The great personalities of Saluk (mystic initiate) such as Sheikh Burhanuddin Hansavi, Sheikh Malhula Lahori, Sheikh Jamaluddin Hansavi were present in the service of the Sheikh. Some Sufi persons of Chist family were also present there. There was a discussion about the endeavours were in progress. The Sheikh said, “Somebody was questioned Khaja Ba-Yazid Bustami about his endeavours (mujhada). The Sheikh said, “ He stood for a period of 20 years in the world of thinking in the wind while opening his eyes and in that period of 20 years he could not never remember about sitting, standing and sleeping. There was discharged of blood from his feet and also there was swelling in his feet. Then he was in the world of engrossment for a period of two years. And he has never given water to the soul for its full satisfaction.”

In one week or one month he used to give two Dirham water and when my endeavours reached at its height then I did not give water to the soul for its full satisfaction for a period of ten years. After that there was the desire of the sweet pomegranate of the soul so he used to promise him and in the course of time ten years were passed away. Then the soul’s objection was there in this matter and who said, “ When his promise will be fulfilled.?” He told him, “ At the last moment.” If he will explain the details of his endeavours then he will not power to hear it. The dealings with him and with his soul which he was

done and which will not be believed by anybody in this matter.” So in this way a period of 70 years were passed away and there was no veil in between us. At that time there, was a divine call in which it was heard, “ To enter into in Our work as he was left no deficiency so consequently it is obligatory for Us to make manifest upon him.” Upon hearing this soul of Khaja Bayazid made a slogan and given his life to the Lord of the worlds.

Upon this Sheikh said, “ This is the event of the death of Sheikh Ba-Yazid Bustami. And he continued his discussion further and said, “ Those who endure such endeavours will know the observation.” After this Sheikh recited one Persian couplet and its meaning and interpretation is that the lovers who will give away their souls in the area of the beloved and for this reason even the angel of death could not know the details and information about them in this matter.



In this connection, Sheikh said “ He asked by a pious person what is endeavour .? And he told him, “ To kill the soul.” It means not to fulfil the desires of the soul. And to follow such obedience with which the soul will not be agreed.” In this connection, Sheikh said, “ Khaja Abu Yousuf Chisti told his soul “ Oh soul: if he helps him tonight, then he will complete recitation of one Quran in two rakat (one rakat = one set of standing, genuflexion and prostration in prayer) of prayer.” He was used to practice doing this daily. At last, one day, the soul did not help him so, for this reason, two rakat prayer was descended. On the next day at the time of hymns, the pious person was promised not to give water to the soul to the full level of his satisfaction for a period of 20 years. Because in the

previous night the soul's carelessness happened due to the drinking of water to the full level of his satisfaction."

In this connection, Sheikh said, " Sheikh Shujah Kirmani could not sleep in the nights for a period of 40 years. After 40 years in one night, he was blessed with the sight of Allah." Then where ever he will use to go and sleep there by covering himself with the cloth so that he can get the wealth again. There was a divine call in which it was heard, " Oh: Shah Shujah that sight was happening due to the result of no sleep for a period of 40 years. So now no sleep again for a period of forty years, then you will have Our sight again. " Then Sheikh began weeping and said " When Shah Shujah's last time came then on the last day he was prayed 1,000 rakat and he was sleeping on the prayer mat and he watched the sight of the Lord of the worlds and there was a command from Allah " Oh: Shah Shujah do you want to come or want to stay some more time there.? He said, "Oh: Lord of the worlds now he does not have the interest to live here. So he wants to come there." Then, upon his waking up he was prayed two rakat upon doing ablution. There was a time of Eisha (night) prayer and he was dying in the condition of prostration. Then Sheikh of Islam made a slogan and he was becoming un-conscious. When he came back in his normal condition and he recited one Persian couplet and its meaning is as follows.

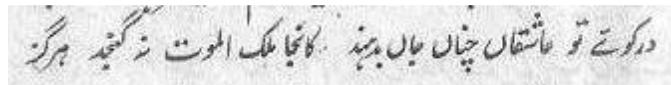
در کوئے تو عاشقان چنان جاں بربند
کاخجا ملک الموت نہ گنجد ہرگز

After this Sheikh recited one Persian couplet and its meaning and interpretation is that the lovers who will give away their souls in the area of the beloved and for this reason, even the angel of death could not know the details and information about them in this matter.

Then Sheikh said, “ Once somebody was asked with Khaja Ba-Yazid the details of his endeavours. He said, “ If he will explain some of it, then he could not able to hear it. But as per his request, he will explain some of it. One night he was demanded from the soul for the worship of Allah, but he was careless in this matter. The next day he was promised not to eat dates for a long period. For a period of 15 years, he did not eat dates and the soul was in its desire and he said that he will obey whatever orders that he will give him. Then he was purchased dates and give him so, for this reason, he was becoming faithful to him. And whatever he used to give him the command, then he used to perform it, but he will do more than it.”

When somebody was asked with Khaja Zan Noon Masri, about his endeavours that where it was reached.? He said, “ Till 2 to 3 years he was not given drinking of water to the full level of soul’s satisfaction. So a period of ten years was passed away, but he did not give water to him. Till the completion of recitation of two Quran in every night then he will not engage in any other work. Then Sheikh has explained the event of the death of Khaja Zan Noon Masri. He said, “ One day Khaja Saheb was sitting there with his friends. There was a discussion about the deaths of pious personalities. At that time, one person came there by wearing a green dress by holding one apple in his hand. That man was very handsome and look like a pious person. Khaja Saheb told him to sit there and he said to him many times, “ He is welcome here and he came there on right time.” Then that person has given him the apple which he was brought for him. Khaja Saheb received the apple in his two hands and he was smiling and said that man to leave from there. When that man left Khaja Saheb with regret was requested all

persons to leave from there. Then Khaja Saheb was sat in the direction of Qibla (direction in which Muslims turn in prayer) and started reading the Quran and when he finished it then he smelled the apple and died there. And when the funeral was brought along the road, a Muezzin (one who shouts the call to prayer) shouted the call to prayer. When he reached the words of attestation Zan Noon El-Massari lifted a finger out of the shroud. ‘He is alive the shout went up.’ So they lay down the pier. His finger was pointing, but he was dead, for all they tried, they could not straighten his finger. Then there was a divine call in which all heard, “Oh Muslims, the finger, which Zan Noon lifted in the name of the prophet of Allah which will not be revoked unless the prophet will not hold his hand in this matter.” Upon this Sheikh of Islam recited one Persian couplet and he began weeping too much and its meaning and interpretation is as follows.



“That the lovers who will give away their souls in the area of the beloved and so for this reason, even the angel of death could not know the details and information about them in this matter.”

After this Sheikh said, “When after the demise of Khaja Sahl Ibn Abdullah Tastari and at the time when his funeral was brought outside of his house, then Jews of that city who were not accepted him and their leader came there without wearing the sandals and they were requested to put down the funeral on the ground as they want to become Muslim. When the funeral

was put down on the ground, then that Jew's leader said, " Oh: Khaja sermonize him so that he can become Muslim." And with him, 1,000 persons of Jews were present there. Upon hearing this phrase, Khaja Saheb put his hand out of the shroud and was opened his eyes and said

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

and upon the above phrase Khaja Saheb stretched his hand in the shroud and was closed down his eyes. Then persons asked the Jew's leader, "What he was seeing the proof and why he was accepted into the religion of Islam.?" He said, " When they have brought the funeral outside of his house and at the time he heard a loud voice in the sky and thought in his heart what voice is this.? Then he was seen in the sky and he was found there were angels coming down while holding trays of light in their hands. The angels were coming there for the funeral of the Khaja Saheb and they were pouring down the lights on the funeral. So he said, " Allahu Akbar (Allah is great) there are such great personalities are there in the religion of the prophet of Allah and for this reason he was accepted into the religion of Islam." The Sheikh began weeping and he went into the world of thinking and recited the following Persian couplet.

در کسے تو عاشق چال جاں بد بند کاجا ملک الموت نہ گنجد ہرگز

In this connection Sheikh said, " Once Sheikh Makki was seen in the dream that he was carrying the throne (Arsh) on his head. In the morning time he thought he should explain the dream to somebody so that he can get an interpretation of it. At the last he thought that to see Khaja Ba-Yazid Bustami to get his help in this matter as no other person is not better in this purpose. When he was out of the house he was seen in the whole city of Bustam there was a huge loud and cry was there.

When he was asked in this matter and he was coming to know that Sheikh Ba-Yazid was leaving the world. So Sheikh Ali made a slogan and he went there by weeping. When he reached the funeral of Sheikh Ba-Yazid and he was seen there were so many persons who were brought the bier out of his house there. Sheikh Ali with great difficulty and problem able to put his shoulder under the funeral as there were a large number of people in the funeral procession there and he thought in his mind that he was able to know the interpretation of his dream. And he thought the funeral of Khaja Saheb is a throne (Arsh) of Allah which he is carrying on his shoulder.” Upon this Sheikh said, “ This well wisher was in the world of endeavours for a period of thirty years and then there was no care of day and night with him. He used to pray only and continue again in that world. Upon this he said, “ When Sheikh Khaja Maudod Chisti was dying and at that time his body was weak and he was in waiting condition and at that time one person came there and brought one silky paper on which it was written the name of Allah on it. That person after his salam given the paper to Khaja Saheb. Khaja Saheb read the paper and put his eyes in the name of Allah and he was dying there. ”

So there was a great loud noise and cry in the world with the news that today Khaja Qutubuddin was dying. When the funeral bath was over then nobody could not lift his funeral from there. So all persons were in a condition of the surprise and astonishment. The people gathered there and prayed funeral prayer and try to lift the funeral, but they were not successful in this matter. But the funeral was lifted in the air automatically and all people followed the funeral. Due to this reason a large number of infidel and the person of other religions were accepted the religion of Islam on the spot. When somebody

asked them what the proof they have seen in this matter and why they have accepted the religion of Islam.? They said, “They have seen that the funeral of Khaja Saheb was being carried on the heads of the angles.” When Sheikh ended this tradition and made a slogan and was becoming unconscious and when he became normal, then he recited the following Persian couplet which is as follows and its meaning and interpretation is as follows.

“The lovers who will give away their souls in the area of the beloved and so for this reason, even the angel of death could not know the details and information about them in this matter.”

در کونے تو عاشقان چناں جاں بدیند کاجا ملک الموت نہ گنبد هرگز

Khaja Saheb was busy in explanation of these benefits, then prayer call was announced so he was started the prayer and all other persons and myself left the meeting place.

The 2nd Rabil Awwal 655 Hegira year

The award of special robe of honour and turban of excellence

Today I was sanctified to touch the feet of the Sheikh. Today, Sheikh awarded me the special robe of honour (Khalat). All pious persons were also present there and with his holy tongue Sheikh said, “He was granted Nizamuddin Velyat (saintliness) of India and made him custodian of the shrine.” Upon this hearing myself was sanctified the feet of the Sheikh two times. The Sheikh said, “Oh : Jehangir (the conqueror of the world) of the world lifts your head” and immediately the turban of Khaja Bakhtiar Kaki which he was wearing on his

head awarded me and he was also given me the staff into my hand. By his holy hand, Sheikh put his robe of honour (Qirqa) on me and told me to go offer two rakats of thanks. When he was seated in the direction of Qibla (direction in which Muslims turn in prayer) then Sheikh holds his hand and he said, “ He: was handed over him to Allah.” Then Sheikh said, “ He was giving all these things to him because of his last time was near and at that time he will not be available there.” He also said, “ He was also not present at the last time of his spiritual master Khaja Qutubuddin and at that time he was at Hansi.” Then he asked Moulana Baderuddin Ishaque to prepare the credential in this matter. When I got the certificate, then Sheikh took my head toward his side and he said to me, “ He was enable him to reach towards Allah and he asked him to see Sheikh Jamaluddin in Hansi.” The Sheikh said, “ To stay today and to leave by tomorrow.”

The Sheikh said, “ When illness of the last prophet of Allah was becoming worse than he could not visit the prophet’s mosque in Madina. On the third day, Hadrat Bilal went to the room of the prophet of Allah and he said as follows.”

The prophet of Allah stood and said, “ To say Bilal to bring Abu Baker (R.A.) and Umar (R.A.) there so that we can go together to the mosque.” Hadrat Abu Baker (R.A.), Umar (R.A.) and Usman (R.A.) came there, then the prophet of Allah puts his hands on them and went into the mosque and wanted to lead the congregational prayer but there was no strength in him. He caught the hand of Abu Baker (R.A.) and asked him to lead the prayer. So for this reason the Muslims made a slogan and they were terrified in this matter. At the last prophet of Allah came back to his room again. And he was sleeping there in a black blanket. After some time one Bedouin (Arabian nomad) came

there and he was knocked down on the door with his hands so there was a tremor on the door and walls. Hadrat Fatima (R.A.) went to the door and she told him that it is not the time of talking. So she was regretted him in this matter, but he was not listening to her. At last the last prophet of Allah heard his voice and he was called back Hadrat Fatima (R.A.) from there and he said to her, “ Oh : life of your father, this dear person is not Bedouin (Arabian nomad) but he is such a person if she will shut the door then he can enter from the wall. This is the person who will make the children orphaned and the women widows. He is caring the dignity of her father so he is asking permission in this matter. Ask him to enter into the house so that he can fulfil the command of Allah.” There was a slogan in the room and the angel of death entered into the room and he was kissing the feet of the prophet and he was asked by the prophet of Allah to sit there. He sat there. The prophet asked him, “ For which work he was coming there.? He said, “ There was command of Allah to visit him and he was instructed not to enter into the house unless there is permission from his side and there is request in this matter that if he want to come there, then he will take out his sole otherwise he will return back from here.” The prophet of Allah said him, “ To stay for a while till the coming of Gabriel.” At that time Gabriel came over there. The prophet of Allah asked Gabriel.

The angel Gabriel said, “ Oh: prophet of Allah, the angels are waiting for his pure soul in the sky by holding the trays of light (Noor). The doors of the sky and paradise have been opened there. The souls of the prophets are standing to welcome his soul there. The Houries of the paradise are anxious to look at him there. Redwan has decorated the heaven for his arrival there.” The prophet of Allah said, “Brother Gabriel he does not

inquire all about these things. But tell him what will be the condition of his Ummat (nation) after him?” Gabriel said, “Allah says to hand over the Ummat (nation) to Him so that He will return back to him on the day judgement in the same condition which it was in his life period.” The Prophet of Allah said to him, “Yes” this is his purpose.” Then the Prophet of Allah ordered the angel of death to commence his work. Upon this order the angel of death was put his hand on the leg and which was passed through it. Then he takes out the soul of the prophet of Allah. The prophet of Allah had asked a cup of water for him. Then he began to use to wet his hand with it for many times and used to touch his chest with the wet hand and he used to say the following supplication.

It means, “ Oh: Allah reduces his the agony of the death.” When the soul reached in the throat then there were moments in his lips. Hadrat Fatima (R.A.) puts her ear near the body of the prophet of Allah and he was saying, “ Oh: Allah due to the sake of the exclusion of his soul be kind upon his Ummah (nation)” and until his last time, he was repeated this supplication.

When Sheikh has completed this tradition, then there was a slogan from the persons who were present there at the meeting place. The Sheikh of Islam was becoming un-conscious. Upon coming back into his normal position Sheikh addressed me and he said, “ For whom all the worlds were created was no more in the world than who we are to take sides of the life.? So for this reason, we are thinking of the persons who are dead. But we should take care of the needs of the journey is the most and compulsory things. We should not waste our life in talking and carelessness otherwise we will be ashamed on the day of judgement.”

When Sheikh of Islam completed this discussion at that time Shams Dabir was present there at the meeting place. Upon are kissing the feet of the Sheikh, he said to him, “ There is available one poem of Moulana Nizami with him and if there is permissive in this matter, then he will recite it.” He was ordered to recite it. When Shams Dabir recited the poem, then there came strength in the Sheikh of Islam and so for one part of the day, the Sheikh was in ecstasy and, this time belonged to his comfort and rest period. On that day, the Sheikh was given one rain coat to Shams Dabir as a present to him from his side. After that Sheikh was busy in the reading of the Quran and from the persons who were present, in the meeting place of Sheikh it was a heard by them that until his death, he could not sit again with the people after the conduct of the above meeting. The Sheikh of Islam used to busy only in the invocation of Allah. The Persian poem which Shams Dabir recited in the meeting place is as follows.

نظم

جہاں چسیت گذر زینہنگ او دلتے بچک آر از چنگ او
 نتیجے نہ بینی دریں باغ کس تماشا کند ہر یکے یک نفس
 دریں چار سو بیچ بیگانہ نیست کہ کیسہ بہر مرد خود کا نہ نیست
 درد ہر دے فوہے میرسد یکے میرود دیگرے میرسد
 جہاں گرچہ آرا مگاہے خوش است شاہدہ را فعل در آتش است
 دو در داروایں باغ آراستہ درو بندایں ہر دو برخواستہ
 در آ از درے باغ بگر تمام زدیک در باغ بیرون خرام
 اگر زیر کی باگلے خوگیس کہ باشد بجا ماندنش ناگزیر
 دریں دم کہ داری بشادی بیچ کہ آیندہ در زیر بیچست و بیچ
 یکے را در آدوب بہنگامہ تیز وگر راز بہنگامہ گوید کہ خیر
 نظامی بک بار یاراں شدند

The End.